Sam.l Ireland Junr.

A Discourse of the subtill Practises of Deuilles by VVitches and Sorcerers. By which men are and haue bin greatly deluded: the antiquitie of them: their diuers sorts and Names.

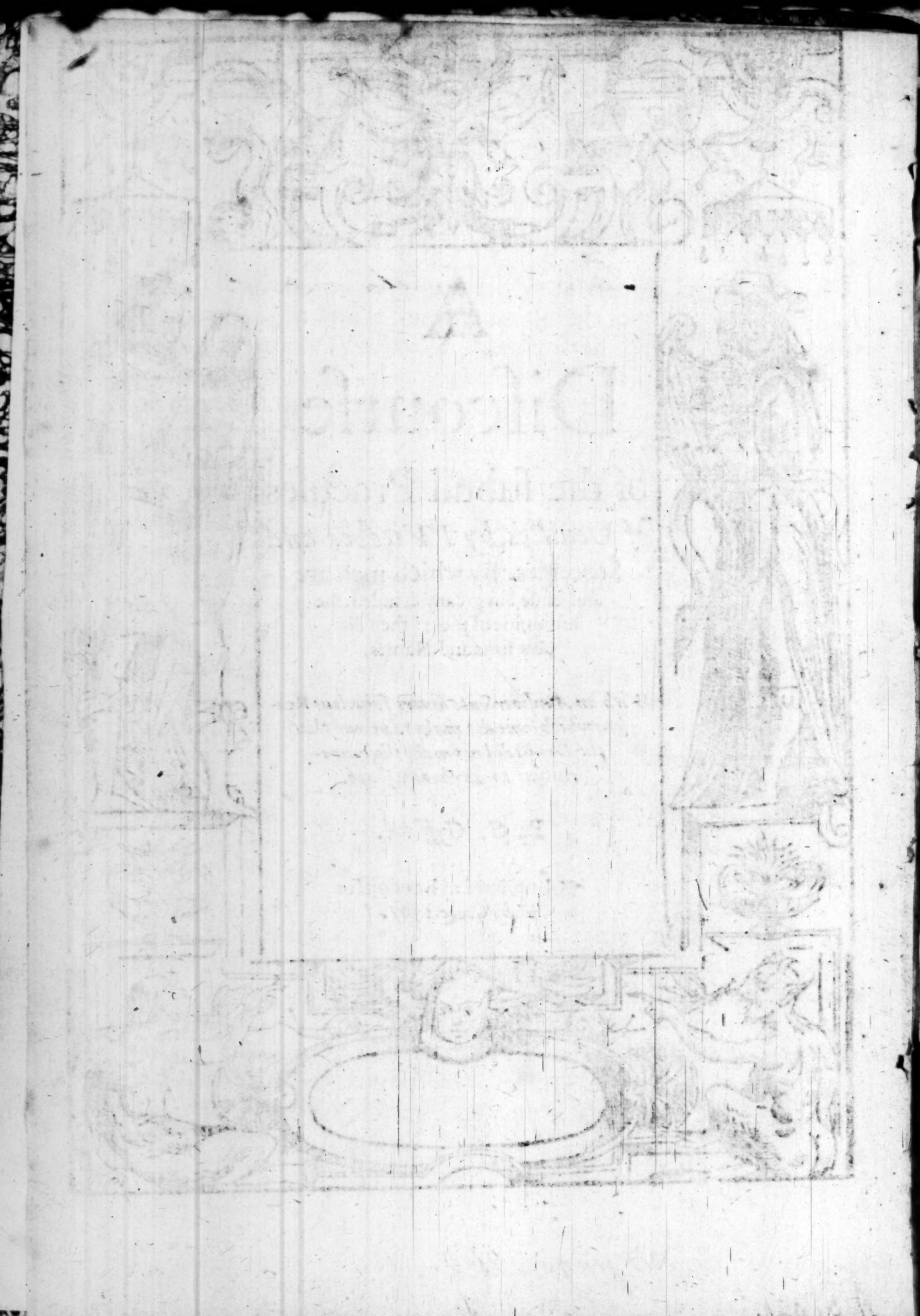
With an Aunswer vnto diuers friuolous Reasons which some doe make to proouе that the Deuils did not make those Apperations in any bodily shape.

By *G. Gyfford.*

Imprinted at London for *Toby Cooke.* 1587.

W. page 1262.

A-b. 421.



To the right woorſhipfull Maiſter Richard Martin, Alderman, and VVarden of her Maieſties Mint.

THE ſacred Scriptures (right worſhipful) both of the olde and new Teſtament, do ſpeake in ſundrie places of Witches, Coniurers, & Sorcerers, and that ſuch doings are in high deteſtation before God: but what theſe can do few of the vulgar ſort do rightly vnderſtand. For the moſt part do aſcribe vnto them very foolishly, ſuch power and efficacie in working, as in deede the deuill is not able to perfourme, though God ſhould enlarge his chaine & giue him full ſcope to doe all that he deſireth. Againe, ſome few are of the minde, that whatſoeuer is ſpoken in the holy Scriptures, or in other writers cõcerning things wrought by ſuch kinde of people, it was not done by the deuill, but was a meere craft and coſenage of the deceiptfull men and women, which haue taken vpon them ſuch matters, That the holy ſcriptures haue no meaning to teach that deuils euer did any thing that way, And that all other writers haue erred which maintaine the ſame power of deuils. The opinion of theſe latter is groſſe, and in ſome ſort contumelious, being againſt the direct teſtimonies of Gods word. The vaine conceipt of thoſe former, that is to ſay, of the multitude, which imagine that Witches can worke at their pleaſure, & ſo are the comon plague of the earth, breedeth ſo innumerable ſins, that it is as a monſter with many heads. It is no meruaile that ignoraunt men which deſpiſe the light of the goſpel are deceiued by the crafty illuſions of Satan: but this may ſeeme ſtrange, that men inſtructed in the truth ſhould be abuſed and erre though not in the groſſeſt maner, yet groſly: but in deed the things are ſildome handled by the preachers of the holy word, at the leaſt, in ſuch full maner as might

cut downe all falſe opinions conceiued in mens mindes about the ſame. I haue therefore bin mooued vppon ſuch conſideration to take ſome trauell, and ſet forth ſomewhat to conuince mens vaine opinions therein. I had not this minde, to ſet forth any large diſcourſe what hath bin Iudged and deemed in former times by learned men, and what they teſtifie concerning the ſlights of deuills by oracles, diuinations and ſuch vaine deceipt: but oncly to giue a taſte to the ſimpler ſorte euen from the doctrine of the bible vnto which I doo only leane. It may be ſome which haue lofty mindes, whom nothing can content, but that which is to their thincking abſolutely perfect, will ſay it is ſlender, and to no purpoſe. It is that which I am able, not written for thoſe which knowe more, neather to ſeeke the cómendation of a learned worke: but in very deede to apply that ſmall meaſure of knowledge which God in mercy hath giuen me, to the benefit of thoſe that want it. If any with deeper ſkill ſhal reueale that which I haue not attained vnto, I will be right glad, not onely for my ſelfe, but alſo for our countrimen which greatly neede inſtruction in the ſame. I preſent it vnto your worſhip, not for the greatnes of the worke, but to teſtifie my hearty good-will: which in reſpect of that louing fauour, and friendſhip which your worſhip hath for certaine yeares ſhewed towards me, is great: but farre greater, becauſe that your zeale hath bin ſhewed towards the goſpell, and loue towards al thoſe that publiſh and profeſſe it. I truſt your worſhip will take in good part this poore gift, conſidering from what minde it cómeth: there bee ſome things handled in it, which are vſually committed both in the city and in the country, that are horrible before God, and to be ſeuerely puniſhed by ſuch as are placed in authority, and therfore not vnfit to be peruſed by them. The Lord which hath inriched your worſhip diuers waies with his good gyfts, increaſe and double the ſame to his honor and your eternall comfort. Amen.

Your Worſhips to commaund.

George Gyfford.

A BRIEFE DISCOVRSE
wherein is declared the ſubtil practiſe *of deuils by Witches and ſorcerers,* by which men are and haue bene greatly ſeduced.

The 1 Chapter.

Am not ignorant touching this one point, that the diſcouery, and laying open of Satans wylines which hee practiſeth by witchcraft, is a matter of no ſmall difficulty, the reaſon is manifeſt, and without all controuerſie to bee admitted, which doth proue the ſame: for if politike wiſe men can dig ſo deepe to hide theyr counſels and intents, that no man can eſpie them: how ſhall wee diſcry the practiſe of deuils, who are far more deepe and ſubtil, and can couer their ſleights and falſe conueiances more craftily then men? let no man therefore ſuppoſe that I take vpon me, or profeſſe ſo great ſkil as to vncouer and make manifeſt, as it were the groundworke of thoſe treacheries which he practiſeth by Sorcerers and Witches. The very truth is, I haue not curiouſly ſerched them out, nether do I accompt it the labour beſt ſpent. I only purpoſe ſo far to open Satans packe, and to make ſhew of ſo many of his falſe and counterfait wares, as may inſtruct the ſimple ſort to diſcerne the better and to iudge of all the reſt, which I truſt euery modeſt and ſober mynd wil allow to bee in ſome meaſure ſufficient. Seing we haue this aduantage, that wee are moſt ſure that al his fineſt ſtuffe is no better then his courſeſt wares, becauſe that all his doings are for naughty and wicked purpoſe, howſoeuer they may ſeeme to bee profitable. Whereas then the light of

Gods word doth dispell the thicke darknes wherwith this slie enemie hydeth himselfe, and manifesteth his most pestiferous and deadly poison in some thinges, let it bee a sufficient warning for all his doinges, without further examination. I am moued to deale with this matter, (and I wish it were dealt throughly in by such as are fully able) for this consideration, that I see many through ignorance of such things are greatly ouerreached by Satan, and so entangled and snared with errors, that they fal into very foule and horrible sinnes: those that vnderstand the Latine tonge, may very wel satisfy themselues with that which wearines with great iudgement and trauell hath written touching this argument, I haue not seene any that haue written in our tong, which lead not into error on the one side or the other: for there be extremities on both sides into which men do fall. The most part haue bene besotted, euen such as did take themselues to be very wise: for they haue verely beleued that witches could do great wonders, ascribing such power vnto deuils as belongeth onely to God. Others there bee which do stifly maintaine (but how wisely let it appeare) that all witchcraft spoken of, either in the holy Scriptures, or testifyed by other writers to haue bene among the heathen, or in these latter dayes, hath bene, and is no more but either meere cosenage, or poisoning: so that in the opinion of these men, the deuill hath neuer done, nor can do any thing by witches and sorceres. It may be some man wil obiect, and say, what hart can grow from this opinion? Who can tell what hurt wil ensue and grow thereof, vnlesse he saw first somewhat by experience, this we all do see, that one carnell of wheat being sowen, doth grow vp and bring forth a whole eare, with an hundreth carnels in it sometyme. If one error be planted, who can tell what increase it may yeeld in tyme? the grownd doth not bring forth the corne with such increase, as mans hart doth errors. If a man draw in one linke of a chaine, another followeth and is by and by in sight, which draweth wee know not how many after it, vntil we see the last. There is no error that goeth alone, or that is not linked vnto other. The holy Scri-

ptures

ptures (which make the man of God perfect, and perfectly instructed vnto euery good worke) are for to iudge and to decide all controuersie in this case. I will therefore onely sticke vnto them for testimonie and proofe.

The definition of a witch: the antiquity of witchcraft.

The 2 Chapter.

THe perfect and right knowledge of thinges is, when a man doth know the causes. A definition doth consist of those causes which giue the whole essence and containe the perfect nature of the thing defined: therefore where that is found out, there is a very cleere light. If it be perfect, it is much the greater, though it be not fully perfect, yet it giueth some good light. For which respect though I dare not affirme, that I can giue a perfect definition in this matter, which is hard to do euen in knowen things, because the essential forme is hard to be found, yet I do giue a definition, which may at the least giue notice what maner of persons they be, of whom I mynde to speake. A Witch is one that worketh by the Deuill, or by some deuelish or curious art, either hurting or healing, reuealing thinges secrete, or foretelling thinges to come, which the deuil hath deuised to entangle and snare mens soules withal vnto damnation. The coniurer, the enchaunter, the sorcerer, the deuiner, and whatsoeuer other sort there is, are in deede compassed within this circle. The Deuill after diuers sortes no doubt, and after diuers formes doth deale in these, but who is able to shew an essentiall difference in each of them from all the rest? I hold it no wisedome, nor labour well spent to trauell much therein, one artificer hath deuised them al: they bee

all to one ende and purpose, howsoeuer they may differ in outward rules for practise of them, that is litle or nothing besides mere dilusion. Who wil not confesse that the father of lies is not to bee trusted: who knoweth not that all his doinges are hidden vnder colourable shewes: shall men seeke for stedfastnes in his wayes: shall they be so folish as to Imagine, that things are effected by the vertue of wordes, gestures, figures, or such lyke: doubtles all those are but to deceiue, & to draw men forward, and to plunge them more deeply into errors and sinnes. And now touching the antiquity of witchcraft, wee must needes confesse that it hath bene of very auncient tyme: because the holy Scriptures do plainly testify so much. For in the tyme of Moses it was very ryfe in Egypt. Neither was it newly sprong vp: being common and growen vnto such ripenes among the nations, that the Lord reckoning vp diuers kindes, saith that the gentils did commit such abhominations, for which he would cast them out before the children of Israel, Deutron. 18. How long it was before that tyme, can not for certainty be discussed: sauing that (as we haue said) it was not long in those dayes, when Moses wrote. And if we maintaine that it was before the flood, ther is great reason to vphold and iustify the assertion. Wee know that the Deuill was exceeding crafty from the beginning. Alwaies labouring to seduce and deceiue after the worst manner. If hee failed of his desire, it was because men had not procured Gods displeasure to come vpon them, to deliuer them ouer vnto strong delusion. But we see how God complaineth, that men had wonderfully corrupted their wayes, long before the flood. God being thus prouoked by the wickednes of the world, what should make vs doubt, but that through his iust iudgement, the deuil had power giuen him, and was let lose, that hee might seduce and lead the prophane Nations into the depth of the gulfe of all abhominable sinnes, that they might haue the sorer condemnation:

Deut. 18.

2 Thes. 2.

Gen. 6.

That

That there be 8. sortes of Witches and practisers of deuilish art, mentioned, Deuter. 18. whose names and their interpretation do here follow.

The 3. Chapter.

THer are no doubt a thousand waies differing euery one from the rest in one circumstance or other, vnder which Satan doth hide and couer his craft and deadly poyson. But yet the holy Ghost to warne al men to beware, doth mention onely 8. sortes, vnder which no doubt hee comprehendeth all other: for there bee other names in the Scriptures, but yet such as do note in the Egyptian and Chaldean tong, those that are the same with some of these. I suppose that this one reason may suffice for to proue, that vnder eight names all are comprehended, because that here is a general matter dealt in. For the Lord shewing that those gentils caused their children to passe through the fire doth by the trope synecdoche of the part for the whole, vnderstand all that false worship and idolatrie into which they were blindly led and seduced. Then affirmatiue hee nameth who they were, whose helpe Satan did vse as chiefe instrumentes to seduce withall. And lastly agaynst all these hee doth oppose the true Prophet, whom hee would raise vp from tyme to tyme, vnto his people, at whose mouth they were to learne his holy wil and the true and acceptable worship.

Now then let vs come vnto the names by which those euill people are named by the holy ghost in the Hebrew tong, for their interpretation, so farre as wee may attayne, wil bring some light hereunto.

The most of them be set down in the forme of participles. The first is called Kosem Kesamim, that is, one which deuineth by

diuinations: the latter word is added for to distinguish, because the deuining was more general then by diuinations, as appeareth by that speech which Saul vsed vnto the witch, when hee requested her to deuine by her spirite, and to bring vp him whom he should name. The word is somtime vsed in good part For in the third chapter of Esay, God doth threaten for a plague that he wil take away Kosem. And king Solomon Prou. 16. 10 doth commend Kesem, that is diuination in the lippes of the king, which should guide him in iudgement. For in those places, Kosem is put for a man of excellent and rare giftes for gouernment. In other places of the holy Scriptures, where it is taken in euill part, it is put for false prophets which with Iech 13.6 their lying and vaine diuinations did seduce the people. These Mich. 3. did sometyme deuise lies: sometyme they did dreame dreams, which they followed and propounded to the people, as if they had receaued them from God, for God did vse that as one way to reueale himselfe to his seruants, when as in deed they were in these diuiners but the vanities of their owne hartes, and illusions of vncleane spirites which alwaies counterfait the holy spirite of God. Sometyme the deuill did inspire them, and shew them visions, as if he had bene the holy Ghost, and made them vtter his wares vnder the name of God. This matter is is sufficiently proued by the history which is witten 1 Reg. 22 for there it is shewed, that to the end king Ahab might bee seduced and goe vp to Ramoth Gyliad vnto battaile, a deuill hath power giuen him to be a lying spirite in the mouth of the 400 false prophets which were Ahabs. Diuers thinges are in that place set forth to the reach of our capacity, but this is clere what effect it wrought, for both the Prophets and Ahab were deceiued. Sometyme the Lord himselfe did speake vnto Kosem, though we neuer read that any true Prophet was so called but sorcerers, which did fetch answers & diuinations from the deuil, whom they tooke to be God, hee did so cunningly handle the matter. But wee do not reade in the holy Scripture of any moe but one sorcerer, whom the Lord spake vnto. And that was Balaam, for he is called Kosem Ios. 13. ver. 22

which

which name sheweth that hee was no Prophet of the Lord. hee was accustomed to fetch answers from the Deuill, why els did hee will those that were sent from the King to stay all night, to see what answere hee should haue? It is sayd afterward, that he went Likkath Kesamim, that is, to meet with diuinations. A thing which hee was accustomed vnto: but at this tyme God himselfe did speake vnto him.

2 The second is called Megnonen, from whence this name was deriued, none can for certainty affirme, for it may come Gnun, whereof commeth Gnonah, which signifyeth a set tyme for any purpose. It may also as well bee deriued from Gnanan, which is a clowd. Of whether of them it commeth, it is vsually taken for such as did practise Indiciarie Astrologie, which from the course of the heauens, and the stars, did take vpon them to forshew warres, pestilences, sedicions, treasons, and the death of great Princes. Moreouer they did teach the fit and prosperous times for to buy or to sel: to iourney by Sea or by Lande, to make peace, to vndertake warre, or to marry. These also did take vpon them to shew vnto euer man (so that they did know the instant of his byrth) whether he were borne vnder a lucky or an vnlucky planet. What vertue or what vice he should be giuen vnto: whether he should be rich or poore, learned, or vnlearned, what manner of death hee should dye. Agaynst these God did inuey by his Prophets, declaring their vanity, accompting them among the witches and sorcerers. Their errors are very vyle and abhominable by which they did seduce the blynd. Wee may see how the Lord doth speake of them Iesay chapter 47. ver. 15. where hee calleth them Hobere schammaim, that is, obseruers of the Heauens, and Chozim baccahochabim, gazers vppon the Starres.

q. y Caualarius fun:

It is not the mynde of the Lord to condemne the obseruing and beholding of the course of the Heauens, and the Starres: for they set foorth the great glory of the Creator, as these are much to blame, which do not diligently behold them, to be stirred vp vnto admiration & worshipping of the great God. But those

Psalm 8. Psalm 19.

those Astrologians did behold them awisse, ascribing all good thinges vnto them, which are peculier vnto God, likewise the euil thinges which are from the deuil, and from the corrupted nature of man by original sinne. Yea they tye the prouidence of God vnto the Starres. For if there bee any sound vertue in a man, it is of grace through fayth, and not from the Starres, as for drunkennes, adultery, murther, disobedience, cruelty, and such like are of the Deuill, and from the nature of man by him corrupted in the fall of Adam. If a man should aske these vayne fooles whether the nature of the starres bee changed since mans fall, what will they answere? for this they must needes confesse, that if the Starres bee the cause and fountaine of vice in men, then they bee either changed from their first creation from good into euill, or else that God created the cause and fountayne of euill. And so as they committe vile sacrilege on the one side, when they make the starres the bestowers of vertues, lykewise on the other side they fall into horrible blasphemie when they make God the creator of the cause of euil. The holy Scriptures do teach, that vice and vncleannes is in vs from our sinfull parentes, and that the Deuill brought it in and doth increase the same: famins, pestilences, and cruell warres are sent by the wrath of God for sinne. The wise Astrologians tell vs of this and that coniunction of planets, which wil cause tyrants to rage, frendes to be false one to an other, women will bee disobedient to their husbandes: these thinges in deede come much to passe, and folish people beleue that the Astrologians did foresee it by the Starres. If men did prosper, it was ascribed vnto that lucky planet vnder which they were borne. In aduersity they blamed the Starres, warres, pestilences, and famins being thought to come from them, men neuer consider their sinnes which haue bene the cause of Gods indignation (for those thinges hee sendeth as the roddes and scourges of his wrath) but are led into a further mischiefe: for then they fall to worship the host of heauen. And as the Lord sayth, Ierem. 10. They feare the signes of heauen. For this is mans nature, that where hee is perswa-

perſwaded that there is the power to bring proſperity and aduerſitye, there will bee worſhip. In reſpect therefore of this, the Aſtrologians are litle better then witches. For the deuill doth ſeduce by them. Some will exclaime that wee do now condemne the excellent and noble ſkill of Aſtronomie. But that is nothing ſo. For it is a precious gift which God hath giuen vnto men, wherby they are able to take view of his works which are ſo high aboue them. Men do behold goodly things ſo ſone as they caſt their eies vpon the heauens. But ſuch as haue the ſkill of Aſtronomie doe behold a great deale more. All men do ſee a glorious trimme worke, but yet a far off. Whereas the Aſtronomers are after a ſort caried vp hard to it, and ſee thoſe things which common ſenſe doth not attaine. It is verifyed vppon all which the Prophet ſayth: the heauens declare the glory of God. For what minde is ſo blunt, but doth conceiue that the diuine power is great, and glorious, which made, ſet in order, and ſuſteineth ſuch a worke? The rudeſt ſort do find that the courſe of the Sunne and the Mone do order the dayes, and the nightes, moneths, and yeares, Winter and Sommer? Who perceiueth not what great power the Sunne hath with his cheriſhing heate to cauſe thinges to grow? the Mone beareth a great ſway in the waters. Diuers other thinges there be which are manifeſt to the ſimple. But how farre beyond al theſe goe the learned Aſtronomers, which do come nigh to gather the diſtance, and withall the wonderfull greatnes of the celeſtiall bodies. and their incomprehenſible ſwiftneſſe? incomprehenſible I ſay vnto man. When from theſe they turne their eies towardes the Creator, How can they but bee amazed at the conſideration of his greatnes? they ſee the ſeuerall courſes of planets, and their motions, and the ſame fixed by an vnchangeable decree: how can they ceaſe wondring at the wiſedome of God, who hath ſo skilfully faſhioned them all? that which is ſecrete vnto others, as the influences & powers, is apparant in ſome meaſure vnto them. Mens death eather for the time or for the maner is not ſubiect to the ſtares: much leſſe vertue or vice [illegible]

ingendred in mens myndes by them. The Astronomers do very grosly erre in these predictions about windes & showrs: but yet no doubt there bee many thinges which depend much vpon the course of the heauens: which is no derogation to the prouidence of God, who hath ordayned, and doth vse them as instruments for the same. Great operations in the bodies of men and beasts, as al skilful phisitions do find, come from the planets. And no doubt the deuil tooke occasion hereby for to lead men further in these thinges then they should haue gone.

φ. coniector Iun:

The third is called Menachesh. Nachash signifyeth to coniecture, from whence the same is deriued. Laban when he intreated Iacob to abide still with him, doth vse that woord. I haue (saith he) coniectured, or found by experiments that God hath blessed me for thy sake. For hee felt that his cattle did increase and thriue vnder his hand. Ioseph when hee had caused his siluer cup to be put into the sacke of his brother Beniamin, and vpon search being found in the same, speaketh after the same maner: and sayth he did deuine or coniecture by that cup what manner of men they were. It seemeth that the word was vsed indifferently, and often times taken in good part. When it is taken in euill part, it semeth to note such as in Latine are called *Augures*: A kind of soothsayers, which did coniecture and prophesie by the voices, and by the flying of Birdes by the intrals of beasts, & other like obseruations. These were common among the heathē, & had in great estimation. For the wiser sort did beleeue that the Gods (as they vse to say) did vse the tonges of birdes as their interpreters, to make thinges knowen vnto men. The like for the flying of birds, which they did obserue when they went about any matter. Hereupon some were accompted luckie and some vnlucky birds. And how the deuil did play to delude men by the intrals of beasts, who knoweth? the thing is not now in practise: but yet some reliques & dregs of this kind of witchcraft (if I may so cal it) do remaine among vs. For some wil gather by the chattring of pyes, that they shal haue gestes come vnto them. The rauen he sitteth vpon the steeple and cryeth: which way doth he looke sayth one,

Gen. 30. 27.

gene. 44. 5. 15.

3

from

from thence ye shal haue an eie ere it be long. Another goeth abrode early in the morning, & a hare crosseth his way: a very vnlucky signe he taketh it to be, and looketh not to speede well that day. Frends meet together & make mery: some one at vnwares doth turn down the salt: the man or the woman towards whom it falleth, doth blush and take litle comfort of the dainty banquet. For that is taken to be a grieuous euil sign of mishap that will follow. Heauy newes is brought vnto some, that her father, or her mother, or her brother is dead: I did euen looke for such a matter (saith she) for my nose this day did sodainly break forth a bleeding. Thus hath the deuill crept into the mindes of vnbeleeuing people, and causeth them to turne their eies from God. These things must we condemne, but we must take heed that we do not withal disalow those things which are to be approued. For no doubt, as we see by experience, fowls & beasts do foreshew some things, but yet by a natural cause. The goose and the ducke, & diuers other water fowles, do diue and wash them and make a great sturre against raine. The crow he cryeth otherwise then ordinary. Other fowles there be, which do flocke together and come vp from the sea, when a cold blast is toward. The cow, though shee bee not very nimble, nor taketh great pride in her running, yet setteth vp her taile, & about shee goeth the fields. The litle gnat soundeth her trompet & giueth warning of a shower. What shall wee say to these & a number such like? that they be as the heathen said the interpreters of the gods: no verely, but there is a natural cause, and that is this: the disposition of the ayre is changed, & that do these fowles & beasts feel in their bodies, which maketh them so to deale, that ther is such a change in the disposition of the aire, though common sense in men, do not perceiue it, yet many things do shew. What maketh the salt to bee wet, but that the moysture of the ayre doth dissolue it: what maketh the marble stone to sweat against raine, but euen the moisture of the aire which it draweth to it: what maketh the soot to fal downe by lumps & gobs out of the chimney, but the moist ayre against rayne doth loosen it: If any man wil yet doubt how the fowls or beasts should feele

the change of the ayre in their bodies: hee may see it is not a thing strange. For a man whose arme or his leg hath bene broken, or that hath had some mayme or sore bruse in his bodye, doth feel a great ache against rayne: this doth come of the alteration of the air. And thus wee see it behoueth men to discerne betweene such things as haue a natural cause, & therby do after a sort foreshew things: & those which haue no cause in nature, but are to be reiected. The 4 is called. Mechashshepha. It is deriued from Cashaph, which is found in the holy scriptures, & that is 2 cron. 33. 6. what the word doth properly signify, or from whence it is drawen, can no man tel. More then this, that it is vsed for a kind of witches & sorcerers. Some do imagine that it was such a one as did deale, not by the deuil, but by poison only, so that in their opinion, where it is translated, thou shalt not suffer a witch to liue Ex. 22. It should be more fitly said, thou shalt not suffer a poisoner to liue. But this is of ignorance, for the matter is far otherwise, as shalbe shewed: their opinion is grounded vpon the greeke translation, which is ascribed vnto the 70 interpreters: for they do translate this word Mechashshepha Pharmacous, which say they do signify such as did make & vse poison. The first error is in this, that they consider not that Pharmacus are as wel good confections and holsom medicines, as poisons: this is manifest that witches do take vpon them to deale with medicines & confections which they vse together with their charmes: they make diuers ointmentes, which satan doth vse to delude them withall. He teacheth them also to make poisons: wherupon this is cleere that the greeke woord Pharmakeia is vsed as a generall name for witchcraft & sorcery, as we may se in diuers places of the new testament. S. Paul. Gal. 5. reciting the works of the flesh vseth that word for witchcraft. Babilon is charged that she had seduced the nations by her witchcraft: wheras in deed that word is vsed. But if any man shall say these profes are weake, and do not make the matter so clere as to be out of all controuersie, then let them consider a second error in those which hold opinion, that Mechashshepha, was one which dealt only with poyson,

poiſon, & not by the deuil: for howſoeuer the ſignification of the word can not be found, yet we find plainly expreſſed in the ſcriptures what this kind of witch did. In the 2 chap. of Dan. Nabuchadnezer among others whom hee would haue to interprete his dreame, ſendeth alſo for Mechaſhſhephim. If theſe were poiſoners what ſhould they do about ſuch a buſines: we ſee that among the Chaldeans, & euen in the kings court, they were had in great eſtimation, as wiſe men, & interpreters of ſecrets. If either the name it ſelfe had ſignifyed, or their practiſe ſhewed them to be poiſoners, how could they haue bin eſteemed: Is any man ſo abſurd as to thinke that kinges would take poiſoners for their chief wiſe men? Moſes doth report that when Aaron had caſt downe his ſtaffe before the K. of Egypt, & it was turned into a ſerpent, he ſent for his wiſe men, and his enchauntrrs and they did the like, For euery man caſt downe his ſtaffe before Pharaoh, and they were turned into ſerpents. Theſe enchaunters which made the appearance of ſerpentes, and of frogges, & of turning water into blood, are firſt in that place called Mechaſhſhephim, and then Chartummim: what ſhall wee ſay then, that the king of Egypt called for poiſoners, and that they were indeede but poiſoners that wrought ſuch feats before him? I ſuppoſe this is plaine inough vnto al that will not wilfully bend themſelues to cauill, for to proue that Mechaſhſhepha is not a poiſoner, but a witch. This kinde is that which I mynd chiefly to ſpeake off, with ſome that follow and therefore in this place I do omit to ſpeake further.

The 5 is called Chober chabar, which is one that doth enchaunt by enchauntment. Chabar doth ſignify to aſſociat and ioyne together: this enchaunter as it ſeemeth is ſo called of the ſociety which he hath with the deuil. Lachaſh ſeemeth to be the ſame: for they are put both for one Pſal. 58. And this latter word doth ſignify to whiſper. For Chober had his charme of words and ſentences, which he did whiſper: they tooke vppon thē to do many things by their charms: but the holy ſcriptures do mention but one. And that is of ſnakes & ſerpentes which they did charm. From hence the prophet Dauid fetcheth a cō-

parison Psal. 58. by which he sheweth that ther is no good cou-
sel, though it be geuen by most excellent men, which can recou-
uer the wicked frō their vngodlines. But they stop their eares
against it, or it doth not sincke into them: this his comparison
is in the word pethen which he vseth, is not the adder, but
the basiliske or some kind of exceding venimous serpent which
stoppeth his eares, and wil not heare the voice of the charmer
Eccl. 10. 11. though he were a most skilful enchanter. Solomon giuing in-
struction how a man is to appease the wrath of the ruler, doth
bring a comparison also frō hence to admonish a man that hath
wisedome to vse it so in this matter, of asswaging the anger of
the prince, that it com not to late. Thus he speaketh, if ẏ serpēt
bite where ther is no charm, what profit is there to him that is
lord of ẏ tong: he calleth there the lord or master of ẏ tong, not
as it is cōmonly taken, a babler, but he that had skil to vse his
tong by charms as enchaūtments: which came to late & could
stand him in no stead after the serpent had stong him, & so the
wisdom which is in a man may come to late. The Schoel ob, 6
which is as much as to say, one which enquireth, or Ob, some-
tyme bagnalath Ob, one that possesseth Ob. And sometyme it
1 Sam. 28 is sayd, the man or the woman in whom there is Ob, as Liuit.
20. Ob is vsed for a bottle, or some hollow vessell. But by these
places which I haue cited it is manifest that the witch & Ob
are distinguished: for ẏ witch is not called Ob, but enquireth
at Ob: & is sayd to possesse Ob: wherby wee may see that the
deuil was called Ob: for what cause I know not, but it is sup-
posed, because hee did speak with a hollow voice, as it were out
Esay. 29. 4. of a tub or a botle, [illegible] as it is sayd, Thy voice shall bee like
Ob out of the ground: this same kind is thought of the most
learned to be that deuil which the Gretians called Python. S.
Luke doth report Act. 16. that at Philippos there was a mayd
which had a deuil in her whom he calleth a spirite of Pytho: &
this maid did deuine, & brought great gayne to her maysters
thereby. The oracles of the heathen in old time, were frō such.
And of this we are also to speake more afterward: but I take
it a thing very manifest, that if Pytho were only a deuil which

spake

spake out of a mayde, as this in the Acts, & the Pythiæ were maids, for the deuil which fayned himselfe to bee a great God, seemed ẏ it must be a virgin preest out of whō he must speake, then Ob was more general. For he did not alwayes speak out of the witch, nether did they alwayes demaund to know ẏ matter of him, but he was sent to fetch vp the soule of him, whom ẏ party would speak withal, as appeareth by the words of Saul For he biddeth her deuine by Ob, & fetch vp him whō he should
7 name. The 7. is named Iiddegnoni. Iadang is to know, from whēce this word semeth to be deriued. For such as deale with deuils do know many things, which other men can not know so far as God doth permit vnto the deuil to reueale: this kind is commonly ioyned with Shoel Ob, and therefore thought to differ litle from the same. For they both wrought with the Deuill as doe the Witches, and also the Coniurers.

Either of them no doubt may verie wel set forth both our Witches and Coniurers, though there seem to be great difference betweene them, which is no more in dēd, but the craft of the deuill. His auntient manner of practise with Shoel ob and Iiddegnoni haue bene detected, and therefore he hath turned thinges into an other forme, but the matter is the same. Coniurer goeth one way to work, & the witch an other, the one as it seemeth for on purpose, the other for an other, but yet the cheife end is
8 all one. The eyght and last is called Doresh el hammethim, that is as much as to say, on which enquireth at the dead. This kind of witch was called of the grecians Necromantes, that is one which vseth diuinations by the dead. And the art it self was called Necromancia. I sée not how this could much differ frō Bagnalath Ob, which tooke vpon her to fetch vp the soules of dead men. These were so called not that they were able by any meanes to featch vp the soule of any man either good or bad. But the deuill feined him selfe to be the soule of such or such a body, and handled the matter so that they could perceiue none other. Thus much may suffice for the names vsed in the holy scriptures. There be other, but no doubt the same indeed with some of these. Now to proceed forward, and to shew what any of these

of these did or could doe by soceries, it is requisit in the first place to speake of the cheife doer, which is the deuill.

The nature of deuils described with there operations and effectes.

The 4 Chapter.

THe Deuils being the principall agents, & chiefe practisers in witchcrafts and sorceryes, It is much to the purpose to describe and set thē forth whereby we shall bee the better instructed to see what he is able to do, in what maner, and to what ende & purpose. At ẏ beginning (as Gods word doth teach vs) they were created holy Angels, full of power, & glory. They sinned, they were cāst downe from heauen, they were vtterly depriued of glory, and reserued for iudgement. This therfore, & this change of theirs, did not destroy nor take away their former faculties: but vtterly corrupt, peruert, and depraue the same: the essence of spirits remayned, & not onely but also power & vnderstanding, such as is in Angels, ẏ heauēly Angels are very mighty & strong, far aboue all earthly creatures in the whole world: The infernall angels are for their strength called principalityes & powers: those blessed ones apply all their might to set vp & aduaunce the glory of God, to defend & succour his children. the deuils bend all their force against God, agaynst his glory, his truth & his people. And this is done with such fiercenes, rage, & cruelty, that the holy ghost paynteth them out vnder the figure of a great red or fiery dragon, & roaring lyon, in very deed nothing comparable to thē: He hath such power and autority indeede, that hee is called the God of the world. His kingdome is bound and inclosed within certayne limits, for he is ẏ prince but of darknes: but yet within his sayd dominion (which is in ignorance of God, he exerciseth a mighty tyranny. our Sauiour compareth him to a strong man armed which kepeth his castle.

2 Pet. 2. Iude.

Ephes. Psalm. 34. Heb. 1. Reuel. 21. 1. Pet. 5.

And

And what shall we saie for the wisedome and vnderstan- Mat. 12.
ding of Angels, which was giuen them in their creatiõ, was it not far aboue that which men can reach vnto? When they became diuels (euen those reprobate angels) their vnderstanding was not taken awaie, but turned into malicious craft and subtiltie. He neuer doth any thing but of an euill purpose, and yet he can set such a colour, that the Apostle saith he doth change himselfe into the likenesse of an angell of light. For the same cause he is called the old serpent, he was subtill at the beginning, but he is now growne much more subtill by long experience, and continuall practise, he hath searched out and knoweth all the waies that may be to deceiue. So that if God should not chaine him vp, as it is set forth Reuel. 20. his power and subtiltie ioined together, would ouercome and seduce the whole world.

There be great multitudes of infernall spirits, as the holy scriptures doe euerie where shew, but yet they doe so ioine together in one, that they be called the diuell in the singular number. They doe all ioine together (as our sauiour Mat. 12.
teacheth) to vphold one kingdome. For though they can not loue one another indeede, yet the hatred they beare against God, is as a band that doth tye them together. The holie angels are ministring spirits, sent foorth for their sakes which shall inherit the promise. They haue no bodilie shape of themselues: but to set foorth their speedinesse, the scripture applieth it selfe vnto our rude capacitie, and painteth them out with wings.

When they are to rescue and succour the seruants of God, they can straight waie from the high heauens, which are thousands of thousands of miles distant from the earth, bee present with them. Such quicknesse is also in the diuels: for their nature being spirituall, and not loden with any heauie matter as our bodies are, doth affoord vnto them such a nimblenes as we can not conceiue. By this they flie through the world ouer sea and land, and espie out al aduantages and occasions to doe euill.

Now to declare what these malignant wicked diuels haue effected & brought to passe, or what great successe they haue attained, would be a long and tedious piece of worke. A
Gen. 3. few short sentences of the word of God onely to note the
2. Cor. 4. same, may suffise in this behalfe: he preuailed by his great
1. Cor. 10. craft against our first parents: he is called the prince of this
Reuel. 20. world, and the God of this world. The Gentiles did worship diuels, since the comming of our Sauiour Christ, when hee was bound for a thousand yeares, being let loose againe, hee
2. Thes. 2. seduced the world: yea he was the meanes, and it was by the efficacie of his power, that Antichrist the Pope and his false religion was set vp. And so all the world wondered and followed the beast (for so the holy ghost termeth Antichrist) and
Reuel. 13. they worshipped the beast, and they woorshipped the dragon which gaue power to the beast.

This seemeth horrible and monstrous, that all nations of the world should worship the diuell: doubtlesse they neuer meant it, but when they forsooke the true worship prescribed in the holie word, and imbraced idolatrie, and woorship deuised by man, whatsoeuer intent they had, God laieth to their charge that they woorshipped diuels. What victories the diuell hath gotten at other times in the world, doth sufficiently appeare by this, that he is described with seuen
Reuel. 12. crownes. He hath raised vp all kinds of heretikes, he hath stirred vp sore persecutions against the Church, and caused the seruants of God to be cruellie murthered. Thus much touching Diuels.

Deuils haue no power to hurt mens bodies or goods, but vpon ſpeciall leaue giuen vnto them.

The 5. Chapter.

THe reprobat angels are mightie, fierce and ſubtill, as we haue briefly noted. They be inſtrumentes of Gods vengeance, and executioners of his wrath, they doe not exercile power and authoritie which is abſolute, and at their owne will and appointment, but ſo farre as God letteth ſooth the chaine to giue them ſcope. Touching the reprobat, which deſpiſe the waies of God and are diſobedient, we are taught, that God in righteous vengeance giueth thē ouer into their hands, for they would not loue his lawes, nor honour him as their God: therfore they come vnder the tirannie of wicked diuels, which worke in them with power, their harts do they harden, their eies, euen the eies of their minds do they blind, they kindle and ſtir vp in them all filthie luſts, and carrie them headlong into foule and abhominable ſinnes. Ephes. 2.

Here is their throne and kingdome, not that they be able to carrie theſe ſo far as they would, but as euery one doth more grieuouſly prouoke God, ſo are they plunged ẏ deeper, either into monſtrous hereſies, or abhominable wickednelſe, for God giueth them ouer into a reprobat mind, ſome indeed are caried further thā other into the depth of impietie, becauſe God letteth him more ſtronglie inuade them, and taketh away his graces and gifts, but yet he raigneth in them all, in as much as they be void of the power of grace to reſiſt him, and are caried captiues by him vnto eternall damnation. Rom. 1.

Theſe wicked fiends doe alſo ſet vpon the faithfull and elect people of God, for God vſeth them alſo as inſtruments for their triall, they tempt and trie them, they doe wreſtle and fight againſt them, they buffet them, euery way ſeeking to annoy and moleſt them both in bodie and ſoule. God indeed turneth all vnto the good of theſe. Yee letteth him Ephes. 6. 2. Cor. 12.

haue power and scope no further vpon them, than he giueth strength and power of grace to resist, at the least so farre that the wicked one can not cause them to sinne vnto death. This
Iohn.5. then being out of al controuersie, that his power euen in that wherein it is greatest, and where he seemeth to haue his chiefe right, is limited: how shall it be deemed but that touching the bodies of both men and beasts, or of anie other creature, he can doe nothing but vpon speciall leaue and commission graunted vnto him. He can not doe violence to the bodie of a poore swine, naie he can not at his pleasure kill so much as a seelie flie. When God will haue him to touch anie creature, either man, beast, fish, foule, tree, corne, or whatsoeuer, he flieth vpon it, and maketh the greatest shew that he can.

These things are we plainlie taught in the holie scriptures, not onelie by those which were possessed with diuels, and were greeuouslie tormented in bodie: but also by destroying both men and cattell. In the booke of Iob the first chapter, we are plainely taught, first that the diuell could not touch Iob, nor any thing that was his, then that hauing leaue, he slew his children, destroied his seruants and cattell, and plagued him in his bodie with sores, the holie ghost doth so manifestlie teach that the diuell did this, that to denie it is flat impietie, and the vaine and friuolous cauils to proue the contrarie not woorth the answering. The holie ghost doth applie himselfe in that place to our rude capacitie, It is very true: and so doth he in manie places of the holy scriptures, doth it follow therefore that the things were not? We are not capable of things spirituall, and therefore they be set forth vnder the forme of things corporall and visible. We may not imagine that deuils thrust in themselues amongst the holie angels into the glorious presence of God in heauen. Neither must we suppose that GOD talketh with the diuell and he with him: but these and such like things are borrowed to set before vs things inuisible.

God vseth the diuels by his prouidence to accomplish the worke

woorke which he determineth, eyther in wrath vpon the wicked, or for chastisement and tryall of his Children. What could more fitly expresse the same, then to liken him to a king which hath seruants & officers for euery purpose, who come before him to giue an account what they haue done, and to receiue commaundement what they shall doe? God limiteth their bounds, he restraineth, he enlargeth them at his good pleasure. But how Satan doth knowe where leaue is giuen him, we cannot conceiue. For as it is sayd, God tolde him, all that he hath is in thy hand: for vp hee is brought in speaking in this wise, thou hast hedged about him, and about all that he hath. Yea but Iob saith, God did all? And Iob saith very true, but Iob did knowe God did it by appointing the Diuell to doe it. He knew that the theeues and murtherers which slewe his seruaunts and draue away his cattell, were stirred vp by the Deuill, he stayeth not aboute them nor yet about the Deuill, but looketh and addresseth himselfe vnto him which hath rule ouer men and Deuils, shall we say then God did it, therefore the Deuill did it not? It may be obiected, that if the Deuill did those thinges, then is hee able to raise vp mighty windes, tempestes, lightning and thunders. If hee sent that mighty winde, which did throwe downe the house vpon Iobs Children: if he cast downe that fire vpon the Cattell and Seruauntes, Why may not men thinke that vpon leaue he can do the other? I answere, that the scripture ascribeth the Windes, the Tempests, the Haile and the mighty Thunders and Lightnings vnto God euen as woorks peculier to his Maiestie, by which he doth set forth his magnificence and glory. Because he alone hath created them, the deuils are not able to create any thing, though neuer so smal, much lesse those greate thinges. He seeth right well the matter whereof they consiste and how they are, by the naturall course which God hath set, brought foorth, vpon leaue graunted vnto him, he is able in some sorte to collect the matter of them, or being prepared by the Lorde, to make them more violent: he doth couet also in the darkest tempestes, in the moste

raging windes, and terrible crackes of thunder to conuey himselfe into the storme, to cope with it, and to shew some terrour of his presence, God (if I be graunted) he appeareth vnto some in an vglye shape, or renteth vp trees. And this he doth to bring men in beliefe that all those terrible thinges wherein there is so glorious and so mighty power shewed, are his workes. And herein he hath greatly bewitched the blind worlde, for it is a common opinion, when there are any mighty windes and thunders with terrible lightninges, that the Deuill is abroade and doth it. When they heare of houses burnt, or trees rent vp and other harmes by Sea or by Lande, by and by they begin to suspect that there haue beene coniurors abroade, then rumors are spread, the coniurors, sayth one, are taken, they haue confessed that they raised vp Deuils, & that three are broken loose, yea fiue, saith another, & how they wil get them in againe God knoweth, this wicked folly which possesseth the mindes of the ignorant sort, is a fruit of Poperie. For they tooke away the light, and the Deuill did delude them in the darke at his pleasure, for beholde the wisedome of their greate Prelates in this point.

Had they not hallowed belles to ring in greate tempestes, that the Deuill might be driuen awaie, as not able to come within the sounde of them: Did not these graue fathers beleeue that those great and terrible thinges were wrought by the Deuill: And the greater they were, the rather men ascribed them vnto Deuils, a vile and brutish impietie, that the more glory did appeare, the sooner they shoulde attribute the same vnto the Deuill, but in very deede it is the glorious GOD which causeth it to thunder. but it may be thought for all this, that the Deuill doth bring lightning and thunder, and mightie windes, because as it seemeth those were no lesse which he did for to plague Iob.

Iob. I will shewe therefore that there is greate difference betweene the mighty workes of God, and those which are ascribed there, vnto the Deuill, they indeede seeme to be as great lightning, and thundering, as strong windes, but yet they

they are not, the Deuill causeth fire to fall downe vppon the seruauntes and the cattell of Iob and burneth them. Let vs see whether that bee like vnto the lightning and thunder, God createth them and sendeth them in the Cloudes with mighty power and terror, they passe through the earth & vpon the seas at his commaundement, the Deuils did not make nor create that fire, but being already scattered in the ayre a company of them did gather it together and cast it vppon the men and the beastes, and make it kindle vpon them, this may seeme a very great matter aboue that which it is, vnlesse we consider how it was done. First this is euident that the sun [illegible] beames [illegible], being the fountaine of heate, there is fire dispersed: because when they be collected or the scattered heate which is in them, drawe together, they do burne, as experiẽce doth teach by some glasses which being holden in ꝑ sun, Plutarch sheweth concerning the holy fire which the virgines called vestals, did keepe, ordeyned by Numa, that when it was out, either by negligence or mishap, it might not be kindled from common fire: but they had a way to collect the beames of the sun. We see also that by striking a sharpe flint & a sharpe Iron together, there commeth very burning fire. It doth not come out of the stone, nor yet out of the Iron, for so much fire as with a multitude of strokes is brought out of a little stone & a small Iron, could not bee in them, but they must needs be very hot, whereas indeed they be very cold, thus therfore it is: God hath so ordeined that in this whole worlde there cannot be *Vacuum*, that is to say, any place void or emptye, but it must needs be filled with sõwhat, there is no power in man to make such empty place, so much as a pins head: for somwhat must fill the roome, we see therfore that water will not run out at the bottom of a vessell that hath holes, vnlesse there be way for the ayre to come in, to fill the roome, put a bottle into the water being empty, you shall well perceaue that it is ful of ayre, for no water wil into it but as the ayre goeth out, euen so when a man striketh a sharpe stone, vpon the sharpe edge of Steele, hee parteth the Ayre in

sunder at some strokes, that if there were not a quicker thing then ayre, there would for some moment of time be *Vacuum*, the fire therfore being dispersed doth gather to a sparke & fill the place where the ayre was parted. What maruel is it thē though a sorte of malignant spirites, which haue farre greater power and skill then men, do collect the fire which is scattered in the ayre, and drawe it downe vpon men. This is nothing to the terrible lightninges and thunders, which the mighty God hath created and ordereth. But what for the boisterous windes, did not Sathan raise as greate as it seemeth as the greatest when it threw downe the house, which no doubt was strong, for Iobs Children were no beggers. I answere that this winde was euen the Deuill, or a company of Deuils which moued the ayre and came rushing vpon the house themselues with noyse, and threw it downe. It doth follow heereof that the Deuill can send forth windes as the Lord doth, which at his commaundement goe forth ouer the large kingdomes of the earth, and ouer the wide Seaes, this is a worke farre aboue the power of Deuils, and therefore the Diuel hath bewitched those which beleeue that hee can doe such thinges. The Diuels haue power also to infect the humors in mens bodies, and of beasts likewise, and to bring sores and diseases, when God giueth him leaue, this might suffice to proue that the Diuels haue no power to hurte, but vppon graunted, and that the same obteyned, they can do much, but yet I will adde one testimonie, because it is very cleare, and bringeth the matter out of all doubt, leauing no place for any cauill: the Euangelists doe report that our Sauiour did cast Diuels out of a man possessed, They besought him that they might enter into a great heard of swine which was feeding in the mountaines, he gaue them leaue, and the whole heard was carryed into the Sea and drowned in the waters. We see they could not touch the Swine without leaue, and when that was graunted, what mischiefe they wrought, thus much for this poynt.

Diuels

Diuels can appeare in a bodily ſhape, and vſe ſpeeche and conference with men.

The 6. Chapter.

UR Sauiour Chriſt ſaith that a ſpirite hath neither fleſh nor bones. Luke.24. A ſpirite hath a ſubſtance, but yet ſuch as is inuiſible, whereupon it muſt needes be graunted, that Diuels in their owne nature haue no bodilye ſhape, nor viſible forme, moreouer it is againſt the truth, & againſt pietie to beleeue, that Diuels can create or make bodies, or change one body into another for thoſe things are proper to God: It followeth therfore that whenſoeuer they appeare in a viſible forme, it is no more but an apparition and counterfeit ſhewe of a bodie, vnleſſe a body be at any time lent them. And when as they make one body to beare the likenes of another, it is but a colour. But ſome man wil ſay, what reaſon is there to ſhew that they can doe ſo much, being of an eſſence inuiſible? We may not ſtaye heere within the limites of our owne reaſon, which is not able to reach vnto, or to comprehend what way Deuils ſhould be able to haue ſuch operations. We may not I ſay meaſure their nimblenes, & power, & ſubtilties in working, by our owne vnderſtanding or capacitie. But we muſt looke what the holy ſcripture doth teſtifie in this behalfe, and therin reſt and ſtay our ſelues. We haue a manifeſt proofe, Exod. 7. that the Deuill can take a bodily ſhape. For when Aaron had caſt downe his ſtaffe and it was turned into a Serpent, the Enchaunters of Egypt caſt downe their ſtaues and they became Serpents, which was not indeede, but in ſhewe and appearance which the Deuil made, for he deluded the ſenſes, both in hiding the forme of the ſtaues which indeede were not any

way changed: and also in making a shewe of such bodies as were not, this was done openly & in ỳ cleare light, for otherwise it might be thought to be a meere illusion. For we see that men in extreame sickenes thinke they heare a voyce and see a shape, which none other in presence eyther heareth or seeth, some are so melancholike that they imagin they heare and see that which they doe not, for Sathan deluyeth the phantasie so sore, that the partye doth suppose that his very outward senses do perceaue the matter, but here was no such thing: but all which were with Pharao thinke there were very Serpents indeede, sauing that Moses and Aaron did knowe it was the iugling of the Deuill. King Saule when God had
1.Sam.28. forsaken him, and being in distresse sought vnto a Witch, he is desirous to talke with Samuell which was dead, for he annointed him to be king ouer Israell. He requesteth of the witch that she would bring him vp, she taketh the matter vpon her, there commeth vp one which taketh vpon him to be Samuell, and the Scripture calleth him so, Saul and the witch take it to be so. He appeareth in a bodily shape, & vseth goodly plaine speeche. It was not the true, but a false and counterfeit Samuel, euen a wicked Deuill. For he handleth the matter very cunningly, but yet in diuers things bewrayeth himselfe. He was content that Saull should fall downe and worship him, which the true Samuell would neuer haue suffered. He doth not rebuke him for seeking vnto a witch, which the scripture condemneth. And the Lord imputeth it vnto Saull
1.Cro.10. 13. for one of the sinnes for which he did destroy him. In which place the Lord saith he sought to consult with *Ob*. This is out of doubt that the holy Ghost is far from calling the soul of Samuel *Ob*. and as for the woman she is not called *Ob*, but Bagnalath *Ob*, on which possesseth *Ob*. Nowe let vs consider his speeche, why, saith he, hast thou disquieted me, by calling me vp? Marke what subtilty there is in these fewe wordes. This is most certaine, that the soules of righteous men are not subiect to the call of a witch, but the crafty Deuil would make men beleiue that they be, and euen drawen foorth and troubled

troubled, or disquieted. For his speeche is *Lammah Hirgaztani*, which is as much as to say, wherefore hast thou caused me to shake or be disquieted with feare? It is deriued of *Ragaz* which is to shake and tremble. Would the true Samuell make men beliene that the witch with her *Ob.* had such power to fetch him vp? If it were Samuel indeed, why dis he not rather say that God sent him? Againe the common error was that the soules of the righteous were in some place beneath in the earth where the witches familier spirite could come, and bring them vp, and for this cause also this counterfeite Samuell saith he had made him come vp. Abrahams bosome was Paradise, and S. Paule was taken vp into the thirde heauen and that he saith was Paradise. Then Samuell must haue come downe, and not haue come vp. We see then that his speeche tendeth to confirme wicked and abhominable errors, which may suffice to proue that it was a Deuill. Furthermore Moses doth shew that at the beginning the Deuill did talke with Eua, vsing the serpent for his instrument. If he could then immediately after his fall vse speech, shall we doubt that he cannot now? Is it not apparãtly set forth in the gospell, that Deuils came out of many crying and saying, what haue we to do with Iesus, &c. S. Luke Act. 19. doth shew that certain did take vpon them to name ouer those which had vncleane spirites the name of the Lord Iesus, saying we adiure you by Iesus whom Paule preacheth, and he saith, that the euill spirite made answere and said, Iesus I know, and Paule I knowe, but who are yee? I conclude therefore out of these places of scripture, that Deuils can take a bodily shape, and vse speeche.

1 Sam. 28 15.

1 Sam. 28. 15

2. Cor. 12.

Gen. 3.

28

An answere vnto certaine friuolous reasons, which some doe make to proue that the Deuils did not make those apparitions, & that he cannot appeare in any bodily shape.

nor frame a voice or spoke.

The 7. Chapter.

Here is nothing almost so plaine, but that there may be cauils made against it, and some probable shewe of reason, such therfore as take vpon them to maintaine that Witches and coniurers doe nothing by the helpe of Deuils, and that spyrites can take no visible shape, deuise all the shiftes which they are able, to auoid those testimonies of scripture which I haue alleaged. It is necessary therfore that ere I proceede any further, that the futility and vanity be shewed of the chiefe reasons which are brought for that purpose. First touching the Enchaunters of Egypt, might it not be that they made Serpents indeede by naturall Magicke, for they which do know the secretes of nature may do things straunge & meruellous. To this I answere, that if Iannes and Iambres did by their skil in the secrete power of nature, turne their staues into very serpents, I know few of the miracles of Christ, which they might not eyther doe, or as greate. Christ turned water into Wine. If those Enchaunters had bene there and by naturall Magicke had turned their staues into serpents, who woulde not, or might not iustly haue affirmed their miracle to be the greater? The workes which Christ did beare witnes of him, as he saith, to declare that he was the sonne of god. How could this testimonie bee infallible, if so greate thinges might bee wrought by the power of nature, we see then it is against pietie to bring such a thing in question, any way to beate it into mens heads. Againe, if those Magicians had such skill to worke by nature, they must needs go beyond nature her selfe, which were a foule absurdity to bee anye way graunted,

for

for they could bring forth serpents at an instant, and she can not bring forth the least things that grow, or that haue life but by degrees: take a little flie, first it is a fliblow, then a maggot, and afterwards commeth to haue wings, both godlinesse and nature condemning such opinion of naturall magike, I will speake no further of it. It will be obiected that yet notwithstanding it doth not follow of necessitie that they did it by the diuell, for there is a third waie by which by all likelihood it was done, If there be but a third, as indeed it is vnpossible to find a fourth, and that it be proued not to be by that, then it must of necessitie be left vnto the first, that is to the diuell. Let vs see what that is: what absurditie say some can follow, if we affirme that they were very serpents indeed, and that God himself did make them, to the end that Pharaos hart might be hardened: I answer that here will greater absurditie follow, than by affirming that the sorcerers by their inchantments did make a shew of serpents, and that hee which coueteth to auoid Charibdis doth fall into Scylla, shunning one danger, lighteth into a greater, for if men will see there is no absurditie at all to affirme that the diuell did make appearance of serpents, but to saie the staues were turned into verie serpents indeed, and that God did it, doth draw a taile after it which is not sweete. If this may be, or that these two might stand together, that God doth condemne inchantments, and now worke by inchanters, yet how absurd were this for any man to affirme, that the power of God did resist and withstand himselfe, for Moses and Aaron came in the power of God, Paule saith Iannes and Iambres withstood them, if God turned their staues into Serpents, then God withstood them, & his power was opposed against himselfe, his woonders were for to fight one against another. The Lord is brought in here on both sides, I know not what other men can see, but so farre as I can iudge, this is grosse impietie.

Moreouer, these Magicians were in great credit and estimation with Pharaoh and his princes for doing such like

matters before him: otherwise how should it come into Pharaos minde so readely to send for them for such a purpose.

Admit the king were a slely foole, and his nobles simple men, which could not espie cosenage, yet how commeth it to passe that these Sorcerers go so boldly vnto the matter? Here is no place for cosenage now, there is no sleight, nor no conueiance wrought onely by man, which is able to carrie away the matter. They must now shew somewhat which is not in mans power, or else all is marred, for they shall bewray themselues to be meere cosoners, and so become ridiculous, and not onely that, but also the king espying their former deceits it will cost them their liues. They bee not afraid, they draw not backe, they make no excuses, shall wee imagine they did know God would turne their staues into serpents? No, we see they tooke Moses to be such an one as themselues, and therefore were bold to oppose themselues, and to withstand him, vntill such time as they were euen forcibly constrained to acknowledge that Moses and Aaron did worke by the power of God. This, say they, is the finger of God, wherby they secretly confesse that theirs was no such power. The witch that K. Saule went vnto, wrought by the diuell, the thing is cleare and manifest, but there is nothing so euident, but that some shew of reason may be made against it, and that with such coulloirs as may deceiue the dim sight of ignorant persons, this therefore must come also to be scanned, for sundry vaine and ridiculous cauils are gathered and patched togither, to proue that it was neither the Deuill nor Samuel, but a meere cousenage by the Witch, or by some companion, to say it was Samuel is very absurde, as we haue also before shewed, and to proue that it was not the Deuill, firste there is brought for helpe the blind opinion of a Papist, who sayth that the Deuill cannot abide the hearing of the name *Iehouah* which is fiue times named in that cõmunication betweene Samuel & Saull, it is to be accounted among the vile and filthy abominations of popery, that they ascribe a power

Exod. 8.

to

to driue away Deuils vnto words & sillabes pronounced; is euery wicked man able to driue away the Deuill? For there is none so vile but is able to pronounce the word *Iehouah*, & in deede the name *Iehouah* is seuen times vsed in that place, & all by the Deuill himselfe there speaking vnto King Saule. I do hold most firmly that euery supernatural worke is by the power of God, and to giue witnesse to the truth, but heere is none, this is no miracle but such as the nature of the Deuill is fit and able to accomplish. A man may wonder to see, that the same penne should write, that euery supernaturall worke or myracle is of God, & is a testimonie of truth: and ỳ God himself turned the staues of Pharaos Enchaunters into Serpentes, which in very deed withstode the truth, but thus some argue of the Witch did knowe Saule, and dissembled in saying that she did not, and therefore did counterfait in all the rest; to make this a necessarie consequence, there must first be proued that which is omitted, namelie that dissimulation and witchcraft are such dissentanea as cannot be found at once in one subiect, or that a woman can not be both a dissembler and a Witch, proofe is made that the woman did know Saule, but with that which is weake, and with that which is false.

Saul was a very tall man therfore she did know him so soone as she saw him, did she know his iust stature, or was she sure there was none in all those partes so tall as the king. A wise man might sooner be deceiued that way, then a man of meane wit with this argument. It is saide that her house was nigh vnto Saules house, which diuers circumstances do declare, and thereby she must needes knowe him, this is vtterly false, for Saul did not come vnto her from his house but from the Campe. The Towne where this Witch dwelt was Endor in the tribe of Manasses, Iosh. 17. ver. 11. Saules house was at *Gybeah* a Cittie of the *Beniamites*, of which tribe he was. 1. sam. 15. 34 the Philistines had pitched their campe at *Shunem* in the border of *Issacher*.

Saule had gathered the men of Israell and went and pitched nigh vnto them, and from thence hee went vnto the witches

32

thes houſe, which was not far off. The like may be ſaid of Samuell, that he was not his neighbour, for he dwelt at Rama in mount Ephraim, whether Saule did ſee anie apparition or not, the words doe not flatlie affirme, but moſt like that hee did, though not ſo ſoone as ſhe. If he did not ſee but heare a voice, can it be concluded that therefore it was coſenage, it appeareth that Saule fell downe vpon his face to worſhip and that he which ſpake vnto him was now in his preſence. Neither is it ſaid that the woman came out vnto Saule, or that ſhe went in vnto him, but that ſhe went vnto him being ſore troubled and lieng vpon the ground. But the ſtrongeſt reaſon of all is yet behind to be gathered out of the ſpeech vſed vnto Saule. The ſpeech and phraſe is ſuch as agreeth not with the nature and purpoſe of a diuell, for the papiſts doe confeſſe that the diuell can not abide at the naming of God. They doe indeed, and ſuch as beleeue them are not much wiſer than they. The diuell ſeeketh for to draw men into ſinne, and not to warne and rebuke them for euill as he doth Saule.

If this had beene a diuell, he would haue beene more craftie than to leaue ſo godly an admonition which ſhould be preiudiciall vnto his kingdome. Alacke, alacke, I ſee that thoſe which take vpon them to be wiſer than all men, are ſooneſt deceiued by the diuell. Doth not ſaint Paule affirme that Sathan can transforme himſelfe into the likeneſſe of an Angell of light? Can not he or doeth not he vſe right excellent godly ſpeeches mixed with bad, to the end he may deceaue? There can not almoſt be a more ſubtil ſpeech to eſtabliſh abhominable errors, than that which he here vſeth vnto Saule? It is not diſagreeing from his nature, nor any preiudice vnto his kingdome to ſpeake good words, to the end hee maye doe hurt.

Thoſe were good words, and might ſeeme to be vttered vnwiſelie to the decay of their owne kingdome, when diuels came out of many crieng and teſtifieng, That Jeſus was the ſonne of God: but they were craftilie ſpoken, and for a peſti-

lent

lent purpose, and therefore Christ chargeth them to keepe silence.

What an excellent speeche doth the Deuill vtter out of the maide at *Philippos*, when she followed Paule and the other ministers of the gospel which were with him: These men, saith that Deuill, be the seruants of the most high God which declare vnto you the way of saluation: What can be spoken more pithely in fewe wordes to set forth the dignity of the Apostle and his companions: What can more commend the certainty and preciousnesse of their doctrine, he setteth forth, and commendeth those ministers of the Gospell, to be the seruants of the most high God. What saith the Apostle more by the spirite of God when he doth moue men to esteeme of him not as of a common person? Is not this the greatest dignitie he challengeth, Paule a seruaunt of God, an Apostle of Jesus Christ: What is more precious then saluation: Who ought to be more welcome: Then they whose doctrine doth guide men in the way thereunto: God himselfe doth send it, it must needes be infallible. Doth S. Paule say any more in effect, when he calleth the Gospell the word of reconciliation? And saith they were Embassadors from God to doe the message: Did the Deuill forget himselfe at this tyme: Was he desirous indeede that Paule should be had in honour, & that men should harken vnto his doctrine, to learne the way of saluation? Would hee goe about to throwe downe or diminish his owne kingdome, or was he so sottish that he did not knowe what was against himselfe: This is more straunge, that the Deuils which gaue aunsweres being accounted Gods, and credite giuen vnto them and worshipped as Gods among the Heathen, would yet giue such a testimonie, there was no commendation esteemed so among the Heathen, such as at that time were the people of *Philippos*, so much as the commendation which Apollo gaue of any man. For nowe they thought, euen a God had spoken it which could not lye. Act. 16.

This might seeme to be the way to set all in admiration of Paule. But the blessed seruaunt of GOD, did knowe the

craft and malice of this cursed fiend: and tooke it grieuously that he should take vpon him to be as a fellow minister with them, euen a Preacher of the Gospell. If any man will be so bolde or rather impudent, to affirme that this was not the Deuill which gaue aunsweres in the word, and which vttred this goodly speech, but was some cousenage, I will saye no more but this: let all men peruse the historie set downe by S. Luke, and iudge indifferentlie, whether the holy spirite of truth affirming one thing be to be credited, or vaine & men maintayning the contrarie. Let vs obserue further some other circumstances & we shall easily see it was not the Witch nor any man or woman which spake thus vnto Saul. First this is a cleare case, that the Witch could not for certaintye know that Saul should be ouerthrown. For to say that the people had forsaken him is vtterly false, he had (as the holy ghost reporteth) gathered all Israell vnto the battell, and mustred a great army, Saul was affraid, but yet hee kept it close from the people, for they set valiantly vpon the hoast of the Philistians, & fought with them, then if the woman could not knowe for certaintie that Saul should at that time be ouerthrowne, how durst she plainly tell him that he should die, & that within so short a space, euen the next day? If he had escaped at that time, would it not haue coste hir the best bloode in her bodye?

Would not hir cousenage haue bene espied, and how she had terrified the king to his danger? no punishmēt could be sharp ynough for such a fact. It will be aunswered that the Deuill could not know for certainty that Saul should be ouerthrown. It is very true, but yet he could coniecture more certainly then any man, he did see more on both sides then the Witch could gather by a few wordes, he knew what was the strength & courage of the Philistians, and that they purposed to fight the next day, and what doubt was in the hart of Saul, the woman could not be sure when the battell would be. He did know that God would cast off Saul, as he had spoken by Samuel, the most part of the people did not regard what God spake by his seruaunts

uaunts the Prophets, so that we may well thinke (that if the poore Witch heard [illegible] what Samuel sayd) yet she could not tel when, nor in what maner, nay she was one which regarded not the voice of gods Prophets, for if she had, she would not haue bene a Witch. If the deuill were deceiued & that the K. had escaped yet he needed not to feare, there was no waye to punish him, he durst speake boldly & reproue the king, the surest way for the Witch (if she had vsed but cousenage) had bin to tell Saul a smoth tale to flatter him, and to incourage him vnto the battell, for then if he had fallen, he could not come againe to reproue hir, if he had escaped, she should haue bene had in great estimation, and richly rewarded. And who is so simple in the knoweledg of Gods word and the Histories set forth therein, but must needes confesse, that it hath alwayes bin the manner of couseners and flatterers to tell Kinges of prosperous and good successe, and to speake pleasaunt things. Wherefore do couseners and flatterers practise their lewdenesse, but for fauour and gaine? Can any be fit for such a purpose, which is so foolishe as to tell a King that hee shall be destroyed? Was this Kinge Saul growne contemptible and of na power? Wee may see in the Historie that hee was of greate force and dealte cruelly. For he destroyed Nob the Citie of the Priestes with the edge of the sworde, hee persecuted Dauid, and had many to set him on, durste now a poore woman dispise him? Was the forme of words vsed by Samuel so commonlie bruted abroade, and in euerye mans mouth, that the verie Witch had it so perfectlie, Men will not speake that which is against the King & to his dishonor in the dayes that he liueth. If those wordes of Samuel were publikly spread among the people, yet they were not beleeued, but of the smalest part this is plainely proued by this, that after the death of Saul, the most of the Tribes of Israel did not admitte of Dauid whome Samuel had anoynted, but cleaue vnto the house of Saul, and made warre. Dauid was now in Banishmente fled out of the Countrye, there was no shewe that he should be King, and yet in this

speeche vnto Saull it is said expressly, God will rend the kingdome from out of thy hande, and giue it to Dauid. I doubt not but whosoeuer considereth these thinges, and is not wilfully bent to maintaine his owne conceite, hee will confesse that this was the Deuill, who knoweth what God speaketh by his Prophetes, and is right sure it will come to passe. Whereas the most part of men neuer regarde what the Lord hath spoken.

Gen. 3. The Deuill did speake vnto Eua out of the Serpent. A thing manifest to proove that Deuils can speake, vnlesse we immagine that age hath made him forgetfull and toungue tyde. Some holde that there was no visible Serpent before Eua, but an inuisible thing described after that manner, that we might be capable therof. The reasons which are brought for proofe are more then friuolous, and therefore I will but briefely touche them. It was the Deuill himselfe and not a snake which seduced Eua, that is moste true. For who doth maintaine that the beast was any more but the outward instrument which the Deuill vsed. This instrument was not a snake, but one of the greater beastes. For Nachash doth not onely signifie a snake, but also the beaste which is called a serpent. Whereof there be diuers kindes and some greater then other. Behemoth are beastes, among which wormes are not reckoned, and this Serpent is matched with them, as one of them. When it is saide thou art cursed aboue euerye beaste. It is further saide, that if heere by the name Serpent were ment both the Deuill and a beast, the holy ghost would haue made some distinction, that we might bee enformed, as though it were such an absurdity to set foorth the storye as it did at that time appeare vnto Eua, and to comprehend vnder the name of that which was visible & knowne being the instrument, the chiefe worker who was vnknowne & inuisible: Eua did not as yet know of the fall of Angels, shee knew no name of Deuill or Sathan, she did not vnderstande that there was a Deuill, no doubt God did instruct both Adam and Eua that there was another besides that visible ser-

pent,

when he promised them victory by Christ, further this is obiected, that the Deuill is called a Serpent by an Allegorie, and therefore what necessity to take it there of a beast? I answere that the Deuil indeed is by a metaphor called a serpent in many places of holy scripture. But doth it therefore follow, that in this place was none but hee? The storye doth plainely euince that he couering his practise by the beaste and vsing him for his instrument, hath euer after the same name giuen vnto him.

And for learned interpretors of that Historie, as Maister Caluine and others, what iugling is it to alleage some of their sayings contrarie vnto their meanings, which do very well accorde with this, that the Deuill spake out of a beast indeede. It is thought a poore Snake shoulde not haue the curse layde vppon him, for how coulde hee be guilty of anye sinne? This cannot stande with the iustice of GOD. I answere that Maister Painter hath deceaued many which take it to be a Snake, and touching this beaste the serpent, it standeth with the iustice of God that he should be accursed aboue euery beast. He is an ignorant man that knoweth not that euery beast, and the very earth it selfe had a curse laide vpon them for mans sinne, they did not offend but were made for mans sake.

Then if God in iustice layde a curse vppon them, (as to saye it were not in iustice because they did not sinne were blasphemie, how shoulde it seeme straunge that God should curse the Serpent aboue euery beaste, who was the instrument of mans fall, though hee knewe not what hee did? But to let those goe, this is the chiefe and principall, for the matter which I haue vndertaken, to shewe euen by the very storye that there was not onely the Deuill, but also a very corporall beaste. If this question bee demaunded, did Eua knowe there was anye Deuill, or anye wicked reprobate Angels. What man of knowledge will say that she did? She did not as yet knowe good and euill. She knewe not the authour of euill. When the Lorde sayde

vnto

38

the Lord said vnto hir, What is this which thou hast done? she answereth by and by, The serpent deceiued me. Shee saw there was one which had deceiued hir, shee nameth him a serpent, whence had she that name for the deuill whome shee had not imagined to bee? It is plaine that she speaketh of a thing which had before this receiued his name.

It is yet more euident by that she sayth, yonder serpent, or that serpent, for she noteth him out as pointing to a thing visible: for she vseth the demonstratiue particle *He* in the Hebrew language, which seuereth him from other. Anie man of a sound mind maye easilie see that Eua nameth and pointeth at a visible beast, which was nombred among the Beastes of the fielde. The curse is directed to both vnder one, because they were ioyned in one touching the worke, some thing in it cannot belong to the Serpent, as the victory by Christ: Likewise no allegorie can well mollifie some speeches to apply them vnto a spirite, as to goe vpon his brest, to eate dust all the daies of his life, then we see that Deuils can speake. And the Deuill did speake out of a man Act. 19. for the holy ghost doth affirme it.

Act. 19.

There were saith Saint Luke, certaine of the runnagate Iewes, which were exorcistes that tooke vppon them to name ouer those that had euill Spirites, the name of the Lorde Iesus, saying, wee adiure you by Iesus whome Paule preacheth. And they were certaine sonnes of Sceua a chiefe Priest a Iewe, which did this thing, the euill spirite answered and said, Iesus I knowe, Paule I knowe, but who are ye? the man in whom the euill spirit was, ran vpon them and did preuaile against them. We see it flatly said, the euill spirit, and not the man said, Iesus I knowe, Paule I knowe, &c. Why should we doubt then, but that deuils, when God doth permit, can speake? I knowe not what colour of reason can be alleged against this, vnlesse some will say it was long ago: let it bee shewed that such a thing hath beene of later times. There might be, ye see, if God permit, and no doubt

there

there haue bene many at all times: though there haue beene also & are many notorious counterfeits. If deuils can speake, yet there is a reason made by some, which boasteth it selfe to be vnanswerable, that spirits can take no visible shape. It is gathered from the words of Christ vnto Thomas, thou doest beleiue because thou hast seene Thomas, he saith not because thou hast felte. I answere that as Thomas would not trust his sight, but would haue it confirmed by feeling, which was graunted him: so Christe putteth the one sence, namely the sight, for both sight and feeling, or for a sight confirmed by feeling, this is proued by Christs owne wordes in Luke 24. For he saith, handle me and see: when they were afraid & thought it had bene a spirite, why doth he not say handle and feele? I conclude therefore that it is a thing moste certaine by the word of God, that Deuils can both speake, and take a visible shape vpon them, when God doth permitte. John 20. 29. Luke 24.

No man nor woman can giue power vnto the deuill to doe hurt, neither doth their sending authorize him, but he vseth them onely for a colour.

The 8. Chapter.

HItherto wee haue declared in some measure the nature and power of Deuils. Now it resteth that wee speake somewhat touching those instrumentes whome they vse for the practise of their wicked deceipt. For the vncleane spirits are the doers in sorceries and witchcraftes: men and women are but instrumentes. It is the common opinion among the blind ignorant people, that the cause and the procuring of harme by witchcraft, proceedeth from the Witch, & that either the Deuill could or would doe

do nothing vnlesse he were sent by her.

How absurd this conceite is, shall easily appeare if wee weigh these fewe rules. First al men that haue the vse but of naturall reason, must needes confesse that witchcraft and coniuration are to bee nombred among these filthy sinnes which are most abominable and odious in Gods sight, this is also as cleere, that the fowlest sinnes do spring and flow from the moste vncleane Fountaine, though men be corrupt by nature and very vile, yet the Deuils are muche worse. They bee the authours and deuisers of sinne, they drawe men into it, the Deuill then hath deuised witchcrye, coniuration, and Enchauntment. The Deuill allureth and seduceth men to become Witches, Coniurors, or Enchaunters, he seemeth to be a seruaunt vnto the Witch, but shee is his seruaunt. The coniurors suppose that they bind him by the power of coniuration in which they recken vp the names of God, but he is voluntarily bound, or doth indeed but faine himselfe to be bound, for shal we thinke ẏ he would deuise & teach an art wherby he should indeed be bound? Or can any man be so blockish as to imagine that god wil in deed bind him by his power at the will of a Coniuror. Againe we may not thinke that he which is more forward vnto euill and mischiefe, is set on and procured by the lesse forwarde vnto euill, for that is preposterouse, then muste wee graunt that the Witch doth not prouoke forward the Deuill, but the Deuill bearing swaye in the heart setteth hir on. Yee sayth shee sent him, but from whence commeth it that she sent him? Did he moue hir so to do? He doth harme, shall we suppose that she gaue him commissiõ & power, let it be examined, first we confesse that god ruleth all by his prouidẽce. Next this is taught vs also in the holy scriptures, ẏ the deuill ruleth with power in the children of disobedience, hee is the god of ẏ world, sinful men are by a righteous vengance of god subiect vnto him, what shal we say then, can ẏ lesse giue power vnto the greater, shall a silly old creature scarse able to bite a crust in sunder, giue auctority & power to ẏ prince of darkenes: is

Ephes. 2.
2. Cor 4.

any

any man so simple to beleeue that the Deuill can haue power giuen him but from a greater then himselfe: or when hee hath liberty, will hee not execute his power vnlesse some witch send him: what is a witch then: what is a coniurer: what is an enchaunter: surely the very vassals and bondslaues of the deuil: they haue no power to do, or to authorize him to do any thing. But hee being the minister & executioner of Gods vengeance, whē God giueth him power he vseth them as his instrumēts: not to receiue helpe by them (for when can they helpe him: but onely for a colour, that he may draw multitudes into sinne by meanes, as indeede hee doth. This shall appeare fully in that which followeth: and therefore I wil onely touch it here by the way, and stand no longer about this point which is manifest ynough.

That the Deuill practising his mischiefe by sorcerers, doth lead the wicked world into many horrible sinnes which snare the soules of men vnto eternall condemnation.

The 9. Chapter.

IF this be mayntained that ỹ witch is but an instrumẽt vnder a colour, then some wil demaund what great thing Satan gaineth by such. I answere that he gaineth that which he endeuoureth aboue all things to bring to passe: and that it is to lead men into the depth of sinne, that they may be drowned in the deeper condemnation. He wayeth not so much the plaguing of mens bodies, or hurting their cattle, as hee doth that. Here therefore is the chiefe matter of all, which is to disclose, and lay open the subtilty, the errors, and sinnes, which by this meanes he draweth men vnto. I will first begin with the coniurer and the

witch, and all those which vse enchauntment. How miserable is their case, which are so fallen from the liuing God, to haue society and felowship with deuils? The coniurer esteemeth him selfe to be a great Lord and commaunder euen of deuils, and in deed hath no power to do any thing further then Satan is willing and receiueth power from God, and moueth his wicked heart to deale in. This great bynder and commaunder of Deuils, hath his own soule bound and commaunded by them, and is in miserable and vile captiuity.

The Witch is not allso great, but yet the poze old hagge thinketh her selfe strong, that shee hath two oz three seruants as she may seme to plague such as she is offended withall. Alas what an hozrible state hath the feind brought her into, who seemeth to be her seruant, and yet commaundeth her, and ruleth in her heart euen as her God. What greater victozie then that which he hath gotten ouer such? The charmer often times knoeth no deuil: but with his charme of wozds he can catch rattes, and burst snakes, take away the paine of the tooth ache, with a paire of sheares and a siue, find out a theife. Many other pretie knackes hee glozieth in, as if he had attayned great wisedome. The art is deuillish, when any thing is done the deuil wozketh it, he is the instructer of the enchaunter, and so indeed his Lozd. What should I speake of al the rest, one wozd may suffice, they bee hozrible deluded by the subtil serpent, and made his bondslaues. This were much, though Satan could obtayne no moze but euen to drawe those miserable caitifs into so deepe a degree of wickednes. But this is not the chiefe thing he seeketh by meanes of these to plunge the blind world headlong in the gulfe of wicked apostasie. And how he hath preuailed were a great and long trauell to set forth, only a tast may suffice. In old tyme among the heathen, and prophane nations he preuailed so farre that hee was taken to be God. His illusions, were esteemed to bee by a deuine power, for so S. Luke repozteth. Act. 8. where hee sheweth that Simon Magus had long tyme by Magike astonished the Samaritans, and they sayd hee was the great power of God: vntill the power of God did appeare

indeede

indeed by the woonders which Phillip wrought, for then his were disclosed to be but illusions, sleights and shewes of wonders. For though the deuill can do thinges which are strange and wonderful vnto man (as he did by Simon make the Samaritans woonder) yet in very deede they bee no true miracles, neither can he worke any, though God should giue him leaue to shew all his power. Further also among the heathen his answers were taken for the very oracles of God. From hence sprong the filthy maner of woorshipping deuils, abhominable idolatry, and superstitions. Therfore the Lord commaundeth his people when hee had brought them out of Egipt that they should not geue eare vnto such as the heathen did. Hee promiseth for to rayse vp alwayes vnto them a Prophet, at whose mouth they should learne to know his will, vnto whom they should harken. Deuteron. 18. We see then it is very manifest that while Satan stood in reputation to bee God, He applyed himselfe by witches and enchanters to set vp a religion where hee might bee most deuoutly worshipped. The most of all his practises tended to that purpose. At the comming of Christ, by the light of Christ, by the light of the Gospel, he was disclosed, and could couer himselfe no longer vnder so goodly a couering but was knowen indeed to be a Deuil. Now he must walke as a Deuil and seeke to deceiue after an other sort.

And herein his subtilties haue also excelled, to the great increase of wickednes among the people. For when the light of Gods word was suppressed, as it was in the popery, then was a way made for him, to worke all his feates. Then did coninrers and witches, and enchanters abound. Then were al manner of charmes rife and common. Then were a thousand magicall inuentions and toyes. To set forth all particulers were infinite, therfore some few shall serue for all the rest. Satan hath a throne and a kingdome in the hart of euerie man, vntil such time as hee bee regenerate by the holy word of God, and that the power thereof be in him. He holdeth the hart in blindnes aud infidelitie, and filleth it full of all filthie lusts of sinne. He knoweth well that if he be espied, men could not but with

horror abhorre there miserable estate, and seeke after some remedy. Hee doth therefore seeke to deale closly. Hee would make men beleeue that he is not nigh them. What readier way hath he to bring men into that opinion, then that they may suppose he is not abrode vnles he be fetched vp by coniurers, and breake away from them? If there be any terrible tempestes, and mighty thunders which set foorth the glory of God, then is he abroad. If hee can then get leaue of God, (as the wicked world is worthy that God should giue him power to deceiue them) hee will shew himselfe by some likelines in the middest of the storme, or else declare his presence by rending vp some trees or shewing some terror one way or other. Now there is great feare, for many beleeue that the deuil is abrode indeede, and hath raysed vp the windes, and brought the thunders. Then tales flie, and rumors are spred abrode, that there haue bene coniurers. They be taken say some, and the matter confessed. Three deuils are broken loose, and others say fiue: thus is Satan magnifyed, when as the great woorkes of God are ascribed vnto him. Hee carieth away the glorie which the almighty should haue. How vile a thing is this? most miserable in this behalfe was the state of popery: for the great prelates & graue fathers did beleeue this and led the people vnto it. And see what deuise they had. When any violent tempest came, they had the hollowed bell in euery steeple to bee rung, which did repell and keepe him backe. For hee could not come within the sound of that. They had coniured water to sprincle in euery corner of their houses, they had holy bread and crosses, that he could rest no where. These were his owne inuentions for to mocke the people, for he made them beleeue hee was driuen away by these, when as in the meane time he ruled in their hartes. To come now to the witch, what hurt doth shee? If yee alke the common people, yee shall haue this answere: shee is the very pestilence of the earth, all calamity is brought vpon men by her. Shee killeth men and beastes. Shee tormenteth men, & she destroyeth mens goods. No man can be in safety so long as shee liueth. Woe bee vnto him which doth displease her

q. p. 22 and demono logy. 17.

her, thrise happy are they which do not meddle with her. Is not this foule hauocke trow yee, which the witches do make? Yea but how is it possible that poore old women should do such thinges? O syr, they do it not by themselues. They haue their spirites which they keepe at home in a corner, some of them twoo, some three, some fiue: these they send when they be displeased, and wil them for to plague a man in his body, or in his cattle. This matter hath bene tryed: for diuers well disposed men, euen for very pity to see what hurt witches do by sending their spirites, haue seriously taken the matter in hande, and haue hunted those puckrils out of their neastes. And what haue they found? they haue found that some one woman hath had three. They haue found where shee kept them in wooll.

What meate shee gaue them, What likenes they had, What were their names, Whether they were hees or shees, and how many men they had killed. Some haue bene hanged, and haue at the gallowes confessed the whole matter. Who is able to declare the brutish errors and foule sinnes which multitudes are led into, by this craftye dealing of the dealing of the Deuil. For my selfe I do not thinke that I can shew the tenth part. But yet I see so much as may make any Christian hart bleede to beholde. I will endeuor to open the collusion of Satan and his purpose in this thing, so far as I can: with the follies which the blinde multitude fall into, and do not espie the same.

First then for the maner. The poore old witch, pined with hunger, goeth abroad vnto some of her neighbours, and there begge a little milke which is denied. Shee threatneth that she will be euen with them. Home shee returneth in great fury, cursing, and raging, Forth shee calleth her spirite, and willeth him to plague such a man. Away goeth hee. Within few howres after the man is in such torment, that he can not tell what hee may doe. Hee doth thinke himselfe vnhappy that he was so foolish to displease her.

What shal wee say vnto these things? Is here no packing? Is not here first of all a way taken by the wiely and wicked

serpent to bring men in belieke that hee is not nigh them, nor medleth not vnlesse his dame send him: Hee goeth about like a roaring Lyon, seeking whom he may deuour, as Saint Peter sayth, Shall wee bee so sottish to beleeue that hee lyeth at the witches house: hee is a mighty tyrant, if God do suffer him, that hee beyng a spirite do take vpon him the shape of some little vermin, as cat or weasill, it is but to deceiue. He lyeth and sleepeth in warme wool, the witch doth giue him milke, or a chicken, and hee doth eate, these are vain illusions, what needeth hee such thinges: he resteth not, hee eateth not, he sleepeth not. How much greater folly is it to enquire of his sexe: as though there were hee deuils and shee deuils? But to come nigher vnto this tragedie. Doth not shee send him: yes shee doth send him which did send her first. Who put into her heart to begge of that man? had hee no stroke in the matter that hee would denie her request? are they not for the most part in as great blindnes and infidelity almost as the witch is, which are bewitched? hee knoweth well ynough where hee maketh his match: Shee doth furiously rage and curse: doth not the deuil worke it in her heart: wel, the man is tormented indeede, who doth that? here is great cunning. Sometime he doth it: sometyme he maketh a shew that he doth it, when it is not so: when hee doth it who geueth him the power: did the witch: they bee voide of reason which thinke so. Had hee power and lay still while shee sent him, not minding to do any thing, vnlesse hee were requested: what foole can imagine that? How is this thing then: doubtles this wicked deuill either did know that God had geuen him power, and so did stirre vp and set on the witch: or else he did see great likelihood that God would giue him leaue to torment the man in his body or his goods because of his wicked life and infidelity, For hee is neuer wearie, but seeketh all occasions. And we haue so flat testimonies of Gods word, that (where God gaue him leaue) hee tormented the bodies of men, that such as affirme hee can not plague that way, shew themselues ouer bold agaynst the truth. Wee see then it must needes bee one of these two, either, hee tormenteth

teth the man: For God did geue him power, but hee would for many causes be set on by the witch, where hee could not increase his power: or else he doth coniecture that the Lord will giue him leaue when he is sent, because the people are worthy to bee seduced and lead into vile errors: sometyme he seemeth to do that which hee doth not, and that is with much subtilty.

For hee seeth the humours in the bodies of men, and beasts. Dialog. p. 29.
Hee seeth the roots and causes of diseases, and when they wil come foorth. Hee stirreth his dame, or rather his poore vassal and setteth her in quareil with that man. Shee sendeth him, the man falleth lame, or into some languishing sicknes, his hogges or his kyne do die. Ther was a natural cause of lamenes of sicknes and death which the Lord sent, and Satan would haue it layd vpon him. The witch seeth such effectes follow, and gathereth for certaynty that shee did it. The man calleth to mynd how hee displeased her, and how shee did threaten him, and now is sure shee did it. These are part of his wayes, let vs looke further. He is a bloody murtherer and delighteth to draw men into periury and cruelty. Hee seeketh therefore to bring many such vnto their death for witchcraft as are no witches. Some woman doth fal out bitterly with her neighbour: there followeth some great hurt, either that God hath permitted the deuil to vex him: or otherwise. There is a suspicion conceiued. Within fewe yeares after shee is in some iarre with an other. Hee is also plagued. This is noted of all. Great fame is spread of the matter. Mother W. is a witch. She hath bewitched goodman B. Two hogges which died strangely: or elsehee is taken lame. Wel, mother W doth begin to bee very odious & terrible vnto many. her neighbours, dare say nothing but yet in their heartes they wish shee were hanged. Shortly after an other falleth sicke and doth pine, hee can haue no stomacke vnto his meate, nor hee can not sleepe. The neighbours come to visit him. Well neighbour, sayth one, do ye not suspect some naughty dealing? did yee neuer anger mother W? truly neighbour (sayth he) I haue not liked the woman a long tyme. I can not tell how I should

displease

displease her, vnlesse it were this other day, my wife prayed her, and so did I, that shee would keepe her hennes out of my garden. Wee spake her as fayre as wee could for our liues. I thinke verely shee hath bewitched me. Euery body sayth now that mother W is a witch in deede, and hath bewitched the good man B. Hee can not eate his meate. It is out of all doubt: for there were which saw a weasil runne from her houswarde into his yard euen a little before hee fell sicke. The sicke man dieth, and taketh it vpon his death that he is bewitched: then is mother W apprehended, and sent to prison, shee is arrayned and condemned, and being at the gallows, taketh it vppon her death, that shee is not gylty: and doubtles some are put to death not beyng gylty. Now let vs see what the deuil hath gayned by this practise. For though at sometymes the coniectures fall out right, yet many times there is innocēt blood shed: which is a greuous sin. The iury commit periury and cruel murther, which vppon blinde surmises of ignorant persons, do giue their verduit: for they should see what knowledge of God, the accusers haue. Yea sundry tymes the euidence of children is taken accusing their owne mothers, that they did see them giue milke vnto little thinges which they kept in wooll, The children comming to yeares of discretion confesse they were entised to accuse. What vile and monstruouse impieties are here committed: It falleth out sometyme that some visitation lighteth vppon some person man or woman, Either the deuill doth torment indeed, or els the party faineth to be tormented (which hath bene often seene) and then accuseth such a woman to haue sent the deuil. It is strange to see the madnes of the people, that wil aske the deuill who sent him. And then he telleth who is his dame, and to how many she hath sent him, and how many hee hath kylled. If it were the Deuill indeede, would they beleeue him? Is it not his desire to bring innocent persons into daunger? Would not hee very gladly haue a number of men periure and forsweare themselues? doth the Lord will men to goe vpon their oth in a matter, at the testimony of a deuill?

Who

Who would thinke that euer ſuch brutiſh ignorance ſhould be found in men, in the tyme of the Goſpell? This is alſo a practiſe which would make a man tremble to thinke vpon it, that there ſhould euer ſuch abhominable beaſtlineſſe bee found in a land where Chriſtianitie is profeſſed: If they doe ſuppoſe that one is bewitched, they enquire after a wiſe man or a wiſe woman, to learne who hath done the déede. If it be not meere deceipt but that the partie hath a deuill, & telleth them indéed the man is bewitched, and deſcribeth ſuch or ſuch an olde woman, Yet let me aſke a fewe queſtions. Firſt, I demaund whether it be allowed for any man to deale with the deuill? Is not that man by the commaundement of God to be put to death which hath a familiar ſpirite? Are not they then almoſt as euill as he, which ſeeke vnto him? No doubt it is a cléere caſe and cannot be coloured. But I ſhall after haue occaſion to proue it by the teſtimonies of the holy Scripture, and therefore I doe omit the ſame now. Then further I do demaund whether they will beléeue the deuil? Do they thinke he will accuſe a giltie perſon or an innocent ſoneſt? Doe they or can they imagine that the deuill will bewray any thing that ſhal do good? Will one deuil doe that which ſhalbe to the hinderance of another? No doubt it is a iuſt vengaunce vppon men that haue deſpiſed the light, that they bee thus giuen ouer to forſake God, and to followe after deuils. I will procéede yet further to lay open the filthie vices which the people are drawne into by witchcraft, whiles indéede they bewitch themſelues through infidelitie. A man is ſicke, his ſickneſſe doth linger vpon him, Some doe put into his head that he is bewitched, He is counſelled to ſend vnto a cunning woman, She ſaith he is forſpoken indéede, ſhe preſcribeth them what to vſe, there muſt be ſome charme and ſorcerie vſed. The partie findeth eaſe, & is a glad man, he taketh it that he hath made a good market, it was a luckie hower whē he ſent to that woman. For doubtleſſe he did thinke that if he had not found ſo ſpeedie a remedie, the Witch would vtterly haue ſpoyled him. Now the deuill is driuen out of him and is gone. The wiſe woman with her Familer was too ſtrong for

 him.

him. O that the hearts of men were not turned into the hearts of beasts, but that they would consider. Is Satan become a weldoer? Is hee so charitable and so pitifull that hee will releeue mens miseries? Or doth one deuill cast forth another? Doth the weaker giue place vnto the stronger? Is Satan deuided against Satan? Some man will replye that this is a commō thing and well tried by experience, that many in great distresse haue bin releeued and recouered by sending vnto such wise men or wise women, when they could not tel what should els become of them, and of all that they had. Shall not men take helpe where they can find it? Why do men go vnto Phisicions? Let it be graunted that men finde helpe by Witches, Yet this must needes be graūted, that as it is for the most part a plague and token of Gods displeasure, where he hath power graunted him to vexe: so is it a more heauie iudgement, which the wicked world hath deserued, that he is suffered to heale. For now they cannot say that the Lord is their health and saluation, but their Phisicion is the deuill. As all the workes of God are good, and vnto right good end: so of necessitie all Satans workes be euill and to most deuilish purpose. If he haue power giuen him to possesse and to plague the bodie: he is not driuen out, (for Satan doth not driue out Satan) but healeth the bodie, to the end he may the more fully possesse and destroy the soule. His charitie and his pitie are no better. O miserable health so recouered. O wretched men so relieued: they do imagine that the deuill is driuen out of them, and he hath entred in deeper. For can that which is deuilish, as a charme, driue out the deuil? They say it is such as doth cōsist of good words. It is so much the more blasphemous and abhominable. For the name of God and the sentences of his holy word, are most shamefully abused vnto sorceries, which is one speciall thing which the deuill doth couet. He which seeketh helpe in sickness at the hands of a Phisicion, doth that which is lawfull being ordeyned of God, For he hath giuen the nature & properties vnto things, which shall serue for medicine. Shall a man therfore hold it lawfull to seeke helpe at the deuill. Well, to pro-

teede further. A man hath a siluer cup missing, all corners are sought but yet it cannot be found: straungers there came none vnto his house: needes must it be one of his own seruants that hath plaied the theefe. Euery man denyeth the matter, & sayth he sawe it not. Here is dubble griefe, not so much for the losse of the cup, as that a man should haue a theefe in his house and not know him. And which is more, it may be that he whom he most suspecteth is least giltie: were it not good to haue meanes for to trye out such a matter? He could bee content to ride xl. miles to haue it tryed. He enquireth secretly where there is any cunning man of great fame, Thether he hasteth. Home he returneth & in very deede findeth the cup, & knoweth ỳ theefe, though he may not bewray him. What shal we thinke of this? Euen that one deuill hath plaied the whole play, & euery part thereof: & therfore it is all alike for good. First the deuill tempted the seruant to steale the cup: The selfe same deuill put into the mind of the maister to seeke vnto a cunning man. The self same deuil knoweth best where the cup lieth hid and who stale it. He therfore is ỳ most fit & doth giue the directiõ. But what hath ỳ deuil gained by this? he hath gained euen his desire: for God letting him lose for to tempt, here followe great sinnes. First there is theft: then seeking vnto deuils, But because men are blind and suppose that such a seeking is no great offence, I will shew what the Lord speaketh thereof in the holy scriptures. I will first referre men vnto that which the holy Ghost saith of King Saule. 1. Cronic. 10. For there we may see that there are two sinnes mẽtioned for which the Lord did destroy Saule. The one that he spared Agag. The other, that he enquired at Pytho. The Lord hath giuen an expresse commandement Deut. 18. that his people shall not seeke vnto such. The Prophet Esay chap. 8. ver. 20. affirmeth that there is no spark of light in those which doe enquire at those which haue familiar spirites. It is as much as if he should say, they haue no sound knowledge of God at all in them. This is a thing to be wondred at, that in places where the Gospell hath bene many yeres taught, there should bee men found that are ignorant of

52

God. But indéede they haue not reuerenced, but despised the light in their hearts. The Lord doth threaten sharply Liuiti. 20. vers. 6. that person which shall seeke vnto those that worke with the deuill. The words bee these: The soule which shall turne it selfe vnto Oboth (that is, to the Spirites of Pytho) or to the Sothsayers, to goe a whoring after them: I will set my face against that soule, and will cut him off from among his people. God saith here that such persons as seeke vnto Coniurers and Witches, doe goe a whoring after deuilles. The soule of man should be kept pure and chast vnto God as a wife vnto her only husband. They should not commit spirituall whoredome with deuilles, as the Lord doth here charge those which seeke vnto deuilles. What a foule thing is this, that such as haue made a solemne vowe in baptisme, to forsake the deuill and all his workes, should now séeke vnto deuilles for helpe? Hee that committeth adulterie in the flesh, is not to bee suffered. Then how much more are these worthie to bee rooted out, which haue so vnfaithfully broken their vowe made vnto GOD, and haue committed whoredome with deuills. If there were no other hurt but this by witchcraft, you sée the deuill hath gained much: when many giue counsell, and many doo seeke vnto such as haue familiare spirits, and so in effect, fall from the liuing God. I might stay here and procéede no further to shew what doth moue the deuill to doo such things by Witches, as he could doo as well without them: and what doth moone him to heale such as are hurt, to reueale things which are lost or stolen, and as it were to doo good: But I goe a litle further, and shew great and generall mischiefes. What greater aduauntage vnto the deuill, then to hold men from turning vnto God by repentaunce? And this hee doth bring to passe by Witches. All chastisements come from God, whether they be such as hee doth with his owne hand inflict: or such as hee giueth the deuill power to lay vppon men. So that whether the Lord God doo it with his owne hand, or by the diuell, (as hee did vnto Iob) or whether the deuill doo it without a Witch or by a Witch,

q. Dialog. ppg.

Witch, all is one in this respect, that it commeth from God, & should humble men, and bring them vnto true repentance. But men looke no further then vnto ỳ witch: they fret & rage against her: they neuer looke so high as vnto God: they looke not to the cause why ỳ deuil hath power ouer them: they seeke not to appease Gods wrath, But they fly vpon ỳ witch: they think if shee were not, they should doo well enough: shee is made the cause of all plagues & mischiefes: whereas in very deede she is but an Instrument which the deuill vseth for a colour: their owne wickednesse hath prouoked God to anger, & to giue the deuill power ouer them. It is their own infidelity which hath bewitched them: they should now turne vnto God, and they runne after the deuill: For some fall vpon the Witch and beate her, or clawe her, to fetch blood: that so her spirite may haue no power. These are well after, for the deuill is glad to make them Witches. For when as they ascribe power vnto such things to driue out deuils, what are they but Witches? Some runne vnto the Witch when any friend of theirs is bewitched, and threaten her, that if she doe not take home her spirite, and if that he come any more they will cause her to bee hanged. They should runne only vnto God by a liuely faith, true repentance and hartie prayer, to haue the deuill remoued; and they runne vnto the Witch, & ascribe vnto her that which doth belong only vnto God: for they thinke that she hath power to send the deuill, and to take him off. Alas, is there any true faith in these men? The deuill hath bewitched them, to keepe them out of the way of repentance, and to make them his bondslaues.

Others there bee which haue their Hogges distragely or some other cattell. It may be, they be so blind and so wicked, that God hath giuen power vnto the deuill to make hauocke indeede. He moueth the Witch, and she sendeth him. Their sinnes they looke not vpon, but how to ouercome the power of the Witch, as they imagine. And what doe they? They take a Hogge or some other beast and burne it aliue. Doth this driue away the deuill? Sure if it doe, it is not because it doth

54

ouercome him, but because he is delighted with their burnt offring which they offer vnto him. What should I stand to reckon vp all the deuises which they haue to driue away the deuill, if he haue begunne to hurt them, to vnwitch as they call it, or to keepe him off with their charmes, or with their night-spell which they haue learned? What neede is there to rehearse the knackes which they haue to driue away the ague, the Tooth-ach, to make the Whay Curd: to make Butter come, to make Cheese runne? They bee all very witcheries, wrought by the deuill. For it is by no naturall meanes, and to tye the extraordinary power of GOD vnto such things, is verye blasphemous. These bee the fruites of Poperie, which hath remooued away the light, and left the people in the dark to be deluded by the deuill: which remooued away the spirituall armour wherewith the soule should bee defended and taught the people verie witcheries. Wee see then (or at the least all may easely see) that while men are thus blinded with wicked errours about witches, they are so farre from the way of repentance, that they are carried headlong into ỳ pits of filthy sins which do drowne men in destruction. Wee see that it is a most clere case, that God ordreth all by his good prouidence. The witch can do nothing, for the deuill which is farre greater then she can do nothing. But the wicked world full of all contempt of God, doth deserue that the deuill should haue power to worke many feates, to the end they may haue strang delusion, and the efficacie of error come vpon them. This doth S. Paul set foorth 2. Thess. 2. For there wee may see that Satan hath libertie giuen him to shewe his efficacie with the power of lying Signes and woonders. If Satan coulde make no shew or appearance of woonders, by doing things which are beyond the reach of man to counterfait, why should it bee called a power and efficacie, and why should they be called signes and lying woonders? Our Sauiour him selfe, Math. 24. vers. 24. doth shew that there should arise false Christs, and false Prophets, and should giue great signes and woonders. I conclude therefore, that as the righteous God

doth

doth permit & suffer the deuill, for the wickednes of the world, to shew foorth an efficacie and power, By giuing signes and woonders (ẏ is such things as men are not able to doo, & therefore doo account them woonders, though they be no true woonders in deed, nor wrought vnto a good end, but to establish false religion) so doth he let loose the same deuill, or suffer him to doo many things by Witches and Coniurers, that the despisers of the holy religion may bee seduced. There hath bene meere cosinage in most of the popish miracles: (For if they had bene done as they report, they should haue bene miracles in deede, and the deuill is able to doo no miracle, but to make a shew by illusion) yet were they belieued by occasion of those shewes which hee made at some times. In like maner there are straunge woonders reported of Witches and Coniurers, they haue bene belieued, as also many counterfaite things, because he hath power at many times giuen vnto him to torment men, & because he doth make his vaine apparitions

The sharp punishment appointed in the word of God for such as worke with the deuill, and the true cause of the same, and that it is no godly zeale but furious rage, wherewith the common sort are caried against witches.

Chapt. 16.

THe Lord God did by Moses appoint and prescribe penalties for the offences, and transgressions of his holy lawes. These were not all of one kind, but according to the degree of the trespasse, was the punishmēt lesse or greater. Some sinnes are more horrible then others, and doo more prouoke the displeasure of God: vnto such he appointed the sharpest penalty (that is to say) death without mercy. Among these were such as fell into Apostasie from the law of Moses, as wee may see Hebrue. 10. vers. 28. Or such as did persuade

suade others vnto Apostasie, Deut. 23. vers. 5. The murtherer might not be redeemed. Numb. 35. vers. 31. The selfe same seuerity is required against such as worke by the deuill, or that dealt with familiare spirites: for it is sayd, thou shalt not suffer a Witch to liue, Exod. 22. Mechashshepha by the tropesinecdoche is in this place being but one kinde, put for al that practise deuilishe arte. For it is very vaine and friuolouse to take it, that death should bee appointed, as to a murtherer with poyson. For in another place, namely Leuit. 20. vers. 27. The Lord doth take two other kindes where he appoynteth the penaltie of death. These be his words, the man or the woman in whom there shall be Ob or Iiddegnoni, shall dye the death. Out of which places we may collect the true cause of this seueritie to bée in very déede the familiaritie with deuils. The deuils be the vtter enemies of GOD, which seeke by all meanes to dishonor him and to deface his glorie. How can any then vse familiaritie with them, vse their helpe, or seeke vnto them, but he committeth a monstrous enormitie, and such as deserueth a thousand deathes. Moreouer the Witch, the Coniurer, the Enchaunter, the Sorcerer, and the rest are the cause of foule errors and much wickednesse, much horrible abusing Gods holy and sacred name, and therefore are worthie to dye. This being the true cause why God doth abhorre such, as it is manifest, we may easily sée the grosse error of the blind multitude, in this behalfe. For they hold that witches should bee put to death, and not onely that, but are inflamed with a wonderfull rage and fury to haue it accomplished. I call it rage & not zeale, because it is not to a right end. For if they were so zealous of it for Gods honor it were a merueilous good thing: but in déed it is not for any zeale of God ẏ they be so forward, but for an other consideration. Thieues and murtherers say they be put to common deaths: how much more sharp death & tormẽts are witches worthy to haue laid vpon them? But aske them why; Oh say they, the witches send their spirits and kill and lame men: they kill young infantes: they kill cattle, they raise winds & tempests, they be the very plagues of men. Here

is a

is a falſe cauſe, for where doo we euer finde in the holy ſcriptures, that Witches or Coniurers haue ſuch things layd vnto their charge? I haue ſhewed the priuy packing which Satan vſeth in this behalfe. When men are once ſo bewitched as to thinke, who can liue in ſafety while witches remaine: they run with madneſſe to ſeeke all meanes to put them to death, & not onely them, but all ſuch as are ſuſpected. They run to Coniurers to know if they be not witches who they ſuſpect. They examine witches to know whether their ſpirites haue not told them how many witches be within certaine miles of them, & who they be. The Lord doth not alow one witneſſe being a man in a cauſe of death to be ſufficient: but theſe would alow the accuſation of one deuill if he accuſe xl. perſons: they thinke it a merueilouſe charitable deede where there is one that hath bene ſuſpected for witchery, to hire or entice children to accuſe them, to practiſe with ſome ſubtill maide which faineth her ſelf to be bewitched, to get ſome matter of accuſation. Many Iurers neuer weigh the force of the euidence which is brought, but as if they had their oth for coniectures or likelihodes, they are oftentimes very forward to finde guilty, being ſicke of the ſame diſeaſe that the accuſers be. But ſome man will reply & demaund why the people ſhould not be ſo earneſt to ſeeke their death & rooting out? why ſhould it be reputed as a fault? they doo it of a good minde, & to the glory of God. Indeed if it could be ſhewed that they doo it in regard of Gods glorie it were of a good minde & much to be commended: but it is manifeſtly to be proued that Gods glory is not regarded. For if the people did regard Gods glory, they would hate witchcraft, & ſhew their vehemency againſt it, becauſe his dishonor is much procured thereby, as when men go for help vnto his enimy: but we ſee they hate not that. But if a man or child be ſick, they run vnto a witch, they hate not ioyning in compact with deuils, when as they runne for help vnto them: they haue ſomewhat loſt or ſtole: they doo by & by fly vnto deuils: they make account that thoſe be good witches & do no harme. But in very deed they be as euill as other witches, for they haue felowſhip with deuills

which is the chiefe fault, for those dāmages which they ascribe vnto witches, are not in their hand to giue power to the deuill for to doo: Then if they did it for loue of God they would hate these also: but we see they doo not only alow them, but make of them. God cōmandeth in his law that all that haue familier spirits should be put to death, & yet I say the faithles people doo make much of them, & alow of them. Moreouer there be none more extreme haters of witches, then such as be infected with a kinde of witchcraft them selues: for what are they but witches (if a man loke well into ỹ matter) which haue their night spell, and so many charmes & deuises to auoide the daungers of witchcraft, or to vnwitch: none are more furious agaynst witches then these, & such as of all others are ỹ readiest to run for help vnto the deuill: therefore I may boldly affirme, that it is of a mad rage, and not of a good zeale that the most are caried withall against witches: which ought to teach men wisedome, discreation & warines when they be for to deale in such matters, especially when as it doth concerne life or death.

What manner of persons are fittest for the deuill to make his instruments in witchcraft & sorceries, and who are subiect vnto his harmes.

Chapt. 11.

When Satan at the first enterprised the ruine and destruction of man, he did not vnaduisedly set vp on the worke, but in great subtilty chose him a fit instrument for the purpose, euen the serpent who was more subtill then any beast of the field. He is now an old serpent, & long practised, and hath increased his subtilty by much approued experience. He doth not nowe attempt his wicked worke, but with all ỹ fittest waies & meanes that hee can: hee doth obserue time & place, with all other circumstances: and loke of what sort soeuer his worke shalbe, he seeketh cōuenient persons as matter to work vpon; he chuseth out fit instruments to worke withall when he raiseth vp some heresie to destroy ỹ true faith, which is with subtill shew to be defended: he suggesteth not the same into the minde of a blunt vnlear-

vnlearned fole which is able to say litle: but if it be possible, he espieth out a subtil minde, which is also proud, vaine glorious, & stiffe to maintain any purpose. Likewise when he will seeme by witchcraft, he doth not hope to draw a godly man well instructed in Gods word into his net & to make him a witch: for he is not subiect vnto his illusions: there is light in him which the darknes can not smother. What then? he seeketh for vngodly persons, which are blind, full of infidelity, & ouerwhelmed & drowned in dark ignorance. If there be aboue all these a melancholike constitution of body, his impressions print the deeper in the minde. If they be fell and giuen to anger, & ready to reuenge, they be so much the fitter: pouerty also will help in some respect. When such a person is moued with furie, shee curseth & biddeth a vengeance light vpon him with whom she is displeased: she biddeth the deuil & all the deuills in hell take him: the wicked spirit who inflamed her heart is ready at hand, (and if he haue power to hurt ỳ party griuey him of God, or see any probability that he shal haue, or know any disease ready to breake forth) & in some likenes or w̄ some voice, doth demaūd what he shall do: it may be the woman doth think it very strange at the first & is afraid to heare a thing like a cat speak: but this feare in time is removed. The cōiurer is one that hath a mind addicted vnto curiosity & vaine estimation: he taketh him selfe by deep skill & power to rule ouer deuils, & therfore though he appeare fierce & terrible before him, it is not amisse: nay it confirmeth him ỳ more. Now for conuenient matter to work vpon, I cōfesse ỳ the deuils are instrumēts which God vseth not only to be executioners of vengeance vpon the reprobate, & to plague ỳ wicked: but also to assault, to tēpt, to vex & to chastise his deere children: and therefore they haue sometimes leaue to afflict some of these in body or substance: but ỳ is rare: & when it is so, Gods holy seruaunts do looke vp vnto him, & confesse their sinnes with humble hearts, seeking fauour and release at his hands, as Iob did: they turne not their eyes vnto witches, they cry not out vpon them, as if they were the cause: you heare not these wish they were roted out, because they

which is the chiefe fault, for those dãmages which they ascribe vnto witches, are not in their hand to giue power to the deuill for to doo: Then if they did it for loue of God they would hate these also: but we see they doo not only alow them, but make of them. God cõmandeth in his law that all that haue familier spirits should be put to death, & yet I say the faithles people doo make much of them, & alow of them. Moreouer there be none more extreme haters of witches, then such as be infected with a kinde of witchcraft them selues: for what are they but witches (if a man loke well into ẏ matter) which haue their night spell, and so many charmes & deuises to auoide the daungers of witchcraft, or to vnwitch: none are more furious agaynst witches then these, & such as of all others are ẏ readiest to run for help vnto the deuill: therefore I may boldly affirme, that it is of a mad rage, and not of a good zeale that the most are carried withall against witches: which ought to teach men wisedome, discreation & warines when they be for to deale in such matters, especially when as it doth concerne life or death.

What manner of persons are fittest for the deuill to make his instruments in witchcraft & sorceries, and who are subiect vnto his harmes.

Chapt. 11.

When Satan at the first enterprised the ruine and destruction of man, he did not vnaduisedly set vp on the worke, but in great subtilty chose him a fit instrument for the purpose, euen the serpent who was more subtill then any beast of the field. He is now an old serpent, & long practised, and hath increased his subtilty by much approued experience. He doth not nowe attempt his wicked worke, but with all ẏ fittest waies & meanes that hée can: hée doth obserue time & place, with all other circumstances: and loke of what sort soeuer his worke shalbe, he seeketh cõuenient persons as matter to worke vpon; he chuseth out fit instruments to worke withall when he raiseth vp some herelie to destroy ẏ true faith, which is with subtill shew to be defended: he suggesteth not the same into the minde of a blunt vnlear-

vnlearned foole which is able to say litle: but if it be possible, he espieth out a subtil minde, which is also proud, vaine glorious, & stiffe to maintain any purpose. Likewise when he will seeme by witchcraft, he doth not hope to draw a godly man well instructed in Gods word into his net & to make him a witch: for he is not subiect vnto his illusions: there is light in him which the darknes can not smother. What then? he seeketh for vngodly persons, which are blind, full of infidelity, & ouerwhelmed & drowned in darke ignorance. If there be aboue all these a melancholike constitution of body, his impressions print the deeper in the minde. If they be fell and giuen to anger, & ready to reuenge, they be so much the fitter: pouerty also will help in some respect. When such a person is moued with furie, shee curseth & biddeth a vengeance light vpon him with whom she is displeased: she biddeth the deuill & all the deuills in hell take him: the wicked spirit who inflamed her heart is ready at hand, (and if he haue power to hurt ỳ party greuy him of God, or see any probability that he shal haue, or know any disease ready to breake forth) & in some likenes or w̃ some voice, doth demaũd what he shall do: it may be the woman doth think it very strange at the first & is afraid to heare a thing like a cat speak: but this feare in time is removed. The cõiurer is one that hath a mind addicted vnto curiosity & vaine estimation: he taketh him selfe by deep skill & power to rule ouer deuils, & therfore though he appeare fierce & terrible before him, it is not amisse: nay it confirmeth him ỳ more. Now for conuenient matter to work vpon, I cõfesse ỳ the deuils are instrumẽts which God vseth not only to be executioners of vengeance vpon the reprobate, & to plague ỳ wicked: but also to assault, to tẽpt, to vex & to chastise his deere children: and therefore they haue sometimes leaue to afflict some of these in body or substance: but ỳ is rare: & when it is so, Gods holy seruaunts do looke vp vnto him, & confesse their sinnes with humble hearts, seeking fauour and release at his hands, as Iob did: they turne not their eyes vnto witches, they cry not out vpon them, as if they were the cause: you heare not these wish they were roted out, because they

feare hurt by thē: but they abhor the sin, and in zeale of Gods glory, desire that due execution may be done vpon them. The deuil then by his witches & coniurers preuaileth not amonge these: hee doth preuaile among an other sort of men greatly: he hath power giuen him to plague & to ver many of them: they haue no power of true & liuely faith to withstand him: they bee full of all darknes & ignorance, the heauenly light & power of Gods holy word is not abiding in them: marke it who will, & he shall finde this most true, that ỹ greatest part of those which cry out ỹ they are bewitched, that run vnto witches for help, that vse their charmes, & seeke so many waies to vnwitch, are euen as ignorant, as far from zeale & loue of ỹ gospel, & as full of vices as the very witches them selues: so that ỹ deuil doth euen with as much ease seduce & lead these men into errors by witches & coniurers, finding them in ỹ dark, as he doth allure the poore silely old woman to be a witch, and the Idolatrous, & adulterous masse-priest to be a coniurer. Thus much may suffice to shew what persons ỹ deuil doth make choise of to be his instruments, and what maner of persons he deceiueth & hurteth by them.

The true remedy whereby men are deliuered from all feare and daunger of witchcraft.

Chapt. 12.

MEn are glad to finde a medicine that will driue away & rid them off an ague; how much gladder would they bee to finde a present remedy to preserue them safe & free from the feare off all imagined hurt and danger which cometh by witchcraft: but it is a meruelous thing to see in what feare men are and yet will not imbrace ỹ wholsome remedy which the Lord hath prescribed: they seeke many meanes, & that with cost and trauell, but yet they are neuer the better: for if they finde some ease vnto the body, it is with the losse of ỹ soule: the deuill himselfe did inuent those medicines which they fly vnto, for God neuer appointed them, is he so folishe as to make weapons against

gainſt himſelf? if they be vexed or hanted with a ſpirit (as they vſe to ſay) & a witch driue him out, it is the deuil ẏ driueth him out, if he be indeede driuen out. But the trueth is, he is not: for Satan doth not driue out Satan. Put the caſe that one deuill did expell another, what comfort could it be vnto the poſſeſſed, more then this, that a weaker deuill is driuen out of him to giue place to a ſtronger: For the ſtronger deuill would neuer expell the weaker, vnleſſe it were to enter there himſelfe. To let this paſſe, it will be demaunded where there is any remedie preſcribed by the Lord againſt witcherie? The Lord ſaith he would raiſe vp a Prophet vnto the people Deut. 18. Thoſe which giue eare vnto him ſhalbe ſafe. Some man will ſay that is but in this one poynt, that he ſhall not be deceiued by ſuch as wrought by the deuil, nor led into error. But where is there any remedie mentioned to preſerue a man from the bodily harmes done by Witches? I aunſwer, that it were a ſtraunge thing for the holy Scriptures to appoynt a medicine for ſuch a diſeaſe as it neuer mentioneth. The word of the Lord doth neuer mention that Witches can hurt the bodie at all: & therefore it doth no where preſcribe any remedie for that which is not. The malignant ſpirits or wicked deuils, doe hurt both bodies and ſoules: and therefore there is a way taught how to be free from thē: They haue no increaſe of power by a Witch: but only thus much, that for the iuſt vengeaunce of God vpon the vngodly, he is glad to bee ſent, and obteyneth power: but he that is armed againſt them alone, is armed againſt both witch and them. Againſt them there is no power can preuaile, but the power of God. Therefore when the holy Apoſtle doth ſet men in battell againſt deuils, he willeth them to be ſtrong in the Lord, and in the power of his might. This mightie power of God is made ours onely by faith. For which cauſe S. Iohn ſaith that faith is our victorie. He that beléeueth doth ouercome the world: which cannot bee vnleſſe he doe ouercome the prince of the world. This faith is the free gift of God: but yet becauſe he hath ordeyned outward meanes to come vnto it, we are willed to take vnto vs all the whole armour of God

wherein this might consisteth. And to the end that the exhortation may the more affect vs, Saint Paule doth expresse the whole matter vnder the likenesse and termes of warre. For thereby appeareth that there is neede of Gods power, that we may escape out of the great perrill. The Apostle as a chiefe Captaine in the Lords Armie, doth stirre vp and prepare all Christian souldiers. He sheweth who be the enemies. He declareth their terror in sundrie respects. But yet vndoubted victorie vnto all those which followe his prescript. All the power of God wherewith wee resist and ouercome the deuill, is conueyed into vs by faith alone. But because he speaketh as of a souldier in his compleat armour, he applieth but one part vnto faith, and the rest vnto those things which doe goe vnseperably with faith. The souldier had his head and all parts of his bodie with his legges and feete armed: then had he his sword in his right hand, and his shield in the left. Euen so in this spirituall armour applyed by similitude vnto the soule, here is armour for the head, for the feet and legges, and for al the whole bodie, and then the shield of faith to hold forth in the one hand, and the spirituall sword which is the word of God in the other hand. The summe of the whole is, that by faith in the Gospell of Iesus Christ we are armed with power of grace, with true knowledge and light, with sincere integritie of heart, and with a godly life, with zeale, with patience, and with all other heauenly vertues, so that the fierie darts of the deuill, neither in tempting vnto filthie sinnes, nor yet in damnable heresies and opinions, can fasten vpon vs. If wee want the true faith, wee want grace: we be not in Christ, we haue not his spirit. This faith is grounded vpon the word of God: for the word is sent to bee preached, that men may heare and beleeue. If men bee ignorant in the word of God, they cannot haue power to resist the deuill: they haue no sword to fight with him. Christ our great Captaine hath left vnto vs an example which we ought to follow, when he resisted the deuill. For at euery temptation, he draweth forth this same spirituall sworde, and saith it is written, and so woundeth Satan therewith, that he taketh the foyle.

foyle. Moreouer, as men are to bee armed with the power of GOD, so are they continually to pray, for by faithfull prayer they shall obtaine a continuall supplie of grace, to ouercome the new and fresh assalts of the deuill. We are to giue thanks also vnto God at all tymes for his benefites, to depend vppon his prouidence, to commend vnto his keeping both our soules and bodies, and all that we possesse. Thus shall the deuill haue no power for to hunt vs: but if the Lord doe giue him leaue to afflict vs, yet shal it be no further then may tend vnto our good. For all things worke together for good vnto those which doe loue God. Let it moue vs to seeke increase of faith, by often hearing of Gods word taught: let it driue vs vnto continuall meditation in the same, and vnto a godly life. For all those which despise the glorious Gospell of Christ, or the publishing of the same, and most especially such as fight against it, doe to their power set vp the kingdome of the deuill, and bring in all witcherie. The light of the Gospell doth beate him downe: and therefore when Christ sent forth his Disciples at the first to preach, and they returning reioyced, that euen the deuilles were made subiect vnto them: he saith, I saw Satan fall downe from heauen like lightning. The Lord send abroad the light of his truth to throw downe Satan, and to driue away darknes from the mindes of the people. Amen. Rom. 8.

FINIS.

the reason whereof can neither bee drawen out of the worde
of god, nor the whole course of nature. as for example that it
is unlucky for one in the morninge to put the lefte shoe
on the right foote, to neeze in the drawing on his shoes to have
alte fale towardes him to have an hare crosse him to bleede
me few droppes of bloode suddenly to burne on the right
ave. Againe that on the contrarie it is good lucke to finde
[illegible] iron, to have drinke spilled on him to have the lefte eare
burne, to dreame of some certaine thinges the like superstition
on it is to thinke that the ague the toathache or such
like diseases may bee driven away by a certaine charme
of wordes, rather very divine or else strange and barbarous. to ascribe such a power to
wordes verses or stillabes barely pronounced is not smale
superstition. Item that the repetition of the creede or the lordes
prayer can infuse unto hearbes a faculty of healing diseases
heste and such like albeit they have often true eventes
yet are wee not to give credence unto them. for god per-
mittely them to have such successe that they which see
and heare such thinges may bee tried and it may appeare
what confidence they have in god.

59291